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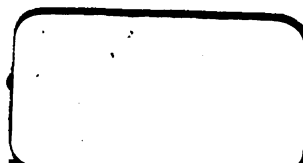
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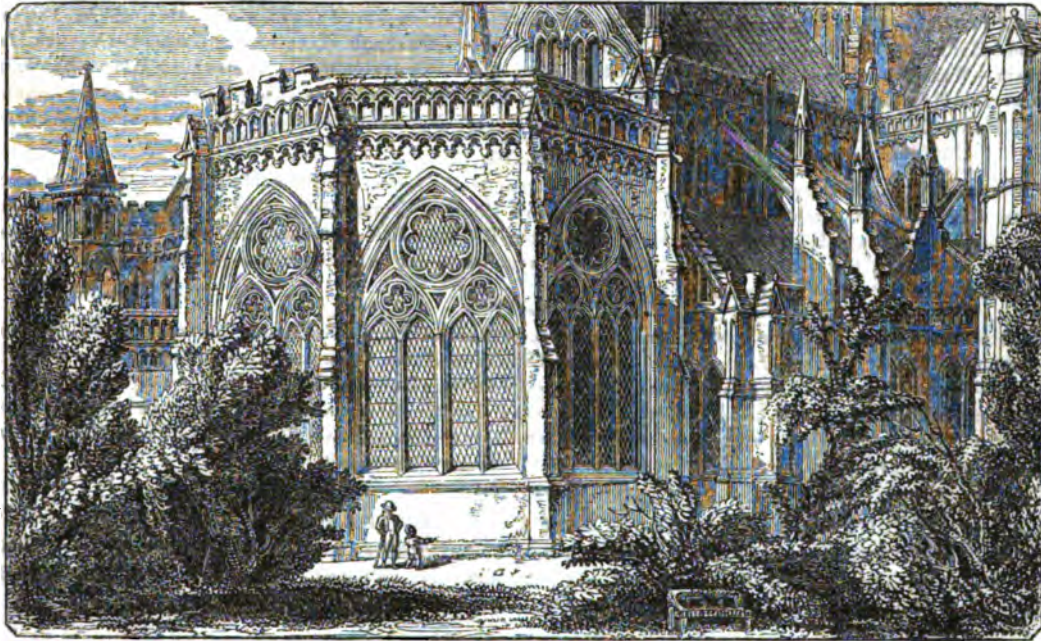
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Thompson, sc.

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No. I. of the *History and Antiquities of NORWICH CATHEDRAL* was published January 1, 1816: Twenty-four Engravings will be appropriated to that Church: and the whole will be completed in June next.

The *History, &c. of WINCHESTER CATHEDRAL* will follow, and will consist of thirty Engravings from Drawings by E. BLORE.

Mr. CATTERMOLLE has completed a series of Drawings of PETERBOROUGH CATHEDRAL; and in the Summer of 1816, Mr. MACKENZIE and Mr. BLORE will prepare a set of Drawings of YORK MINSTER.

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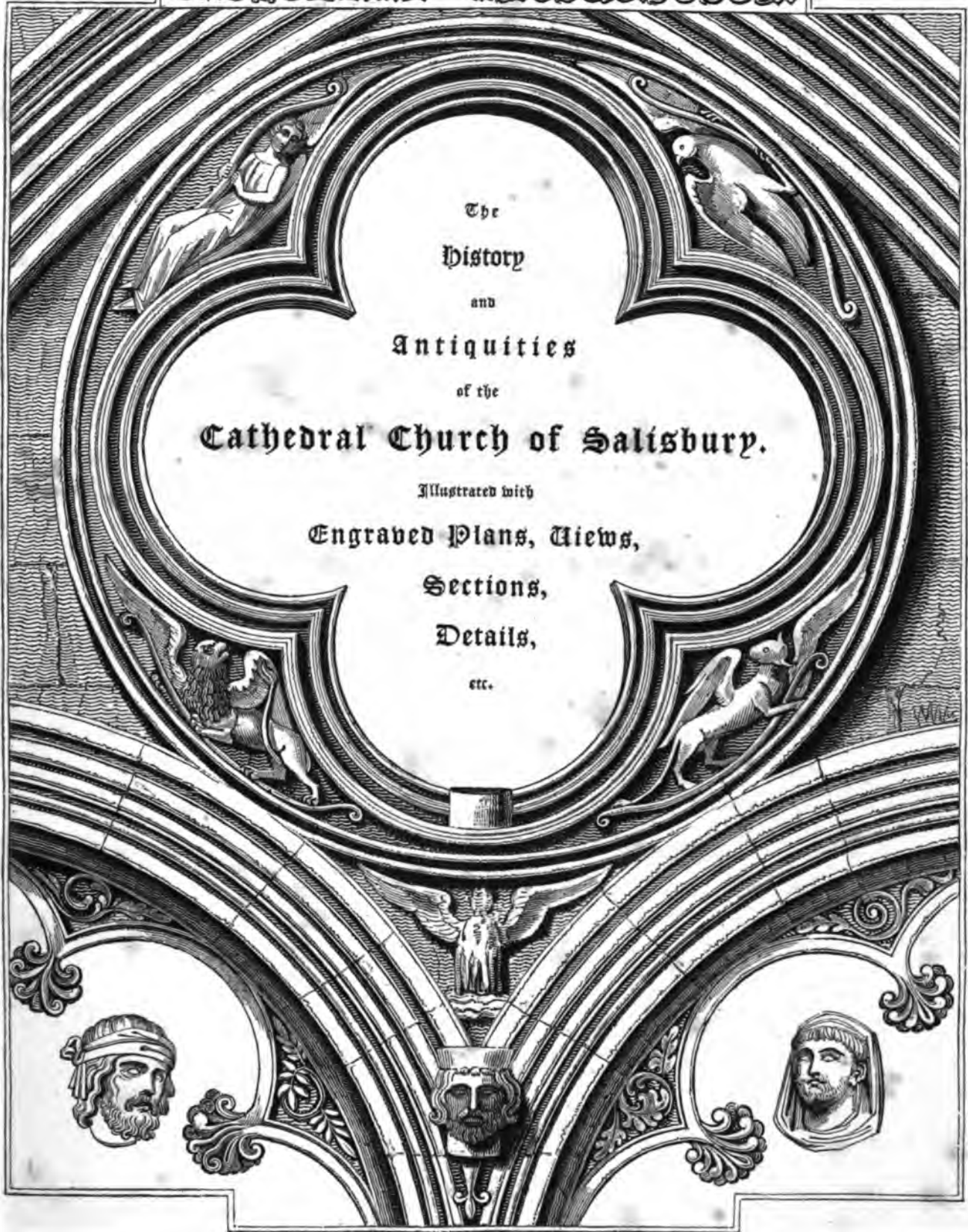
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LONDON, *March*, 1814.

PREFACE.

THE time of laying the foundation of a great edifice, and that of completing it, are epochs of rejoicing and pleasure to the architect; but these emotions spring from different causes. On the first occasion they arise from the mingled feelings of hope, solicitude, and confidence; on the second, from a consciousness of having fulfilled an arduous duty, and of having accomplished a task which involved his fortune, or ruin; his fame, or disgrace. It is thus with an honest and anxious author: he commences his labours with hope, prosecutes them with unceasing solicitude, and generally finishes them with joy. This joy however is not positive and confirmed; for he has yet to pass the fiery ordeal of public criticism, and run the gauntlet of rigorous scrutiny. He is doomed to be tried in many and various courts; and he will be singularly fortunate to escape without severe admonition, or harsh condemnation. The invidious and cruel judge is regardless of the author's sensibility, and of his property. "No higher court his sentence to control; he hangs, or he reprieves, as he thinks fit." The writer of the present volume therefore trusts that the experienced critic, and the learned antiquary, will exercise all their candour and charity in examining its contents; for he is fearful that such persons may find it defective, and detect many real faults. In justice to himself however he must observe, that he has exerted no small degree of caution and labour, to render it superior to the original proposals. In the number and style of the engravings, and in the quantity of letter-press, he has exceeded his promise; and in every part of the work has incurred an expense *much beyond* the first calculation, and greater than can be repaid by the sale of

the whole impression *. This has been done from a confidence of ultimate remuneration: for liberality in a publisher generally excites reciprocal liberality in the purchaser. In buying books, as well as in the more necessary provisions for life, we all expect a full equivalent for our money: we not only demand gratification for our tastes, but articles likely to increase in public estimation and in pecuniary value. The English are not only a thinking, but a calculating nation: they are also readers; and, in the present age, are very generally capable of appreciating works of merit, and ready to purchase them.

In prefacing the present volume, the author wishes to explain its origin, his intentions in the execution, and his views in prosecuting subsequent portions of it. For some years past he has been in the habit of travelling to various parts of England, principally with a view of examining its antiquities. He also has had occasion to investigate and write a great deal relating to the history of these subjects. On such occasions he has often lamented the want of a complete and apposite work illustrative of our CATHEDRALS; for these are universally acknowledged to be the most important and most interesting of our national antiquities. Whether contemplated as objects of grandeur, science, art, or history, they alike claim the attention and admiration of all persons of taste and learning; and to the architectural antiquary in particular, they are inexhaustible subjects of study and investigation. He views them with peculiar and insatiable

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delight; examines their construction, and their various styles of architecture; inquires into their history, epochs of enlargement and alteration; and, finally, scrutinizes their architectural details with ceaseless zeal and perseverance.

As buildings only they amuse and delight almost every spectator; but associate them with the sublimity and benignity of the Christian religion, and with the amazing ostentation and terrorism of ancient monarchism, they awaken the most active curiosity and interest. Yet, strange to say, these wonderful edifices have been hitherto much neglected by the discriminating historian and the antiquary. Each may be said to have its local guide; but this is frequently executed by some illiterate or fulsome panegyrist. The person always or generally attached to *one* church, is certainly not well qualified to appreciate its beauties and defects—its real and comparative importance. He usually acquires a common-place and technical mode of commenting on it; and too frequently continues and perseveres in old prejudices and established errors. It will be the endeavour of the present author to explain and correct such things; and to offer his criticisms with freedom, but with strict regard to liberality and candour.

Browne Willis attempted a detailed and general *Survey of the Cathedrals*, in 1742; but his work does not comprise above one half of the number, and applies to the subordinate subjects of the diocese, rather than to the church. In *Dart's Account of Canterbury Cathedral*, we find a more comprehensive and apposite work: but *Bentham's History, &c. of Ely*, not only surpasses all its predecessors, but is truly valuable and important: it may be regarded almost as a model for the history of any *one* particular cathedral. The plates also had novelty and merit. But still this is much too diffuse for a general publication; and the architect and connoisseur require superior embellishments. In planning and executing the present work, as part of a series, the author has endeavoured to gratify persons of this description. He has sought to inform the architect and antiquary by geometrical elevations and details; and the con-

noisseur and general artist by such views of the building as display its most distinguishing and interesting features. It has also been his wish to please another class of persons, by accurate delineations of ancient sculpture. In historical and biographical narrative he deems truth of paramount importance; and as this is of difficult attainment, he has sought it with diligence and caution. Every accessible source has been resorted to; contending authorities compared and analyzed, and collateral evidence brought in. Although he had already written an account of this church and its monuments, he has re-examined every statement, re-written every line, and made much alteration and addition in every part. He has been scrupulous in giving authorities; and, besides noticing them at the respective places where they are quoted, has also subjoined a "Catalogue Raisonné" of them at the end. Following a general custom, he has given short accounts of every bishop of the see, and has endeavoured to mark the prominent characteristics of each, in a concise, independent, and impartial sketch. It was his intention to have given copies of the principal epitaphs and inscriptions, but is restrained by the extent of materials already introduced; which he fears will, by some readers, be thought still too prolix. The *Chronological List*, at the end, it is hoped will prove interesting to many persons.

The Histories and Illustrations of NORWICH and WINCHESTER CATHEDRALS, will follow the present volume. To the former twenty-four plates will be appropriated, and to the latter thirty; and the author sincerely hopes, from the free access he has obtained to the archives of those churches, by the liberality of its bishops, deans, and officers, to render the accounts and illustrations superior to the present specimen.

Tavistock Place, London,
October, 1815.

History and Antiquities

OF

SALISBURY CATHEDRAL CHURCH.

Chap. I.

INTRODUCTORY REMARKS:—ORIGIN AND ESTABLISHMENT OF THE SEE:—
SETTLEMENT AT OLD SARUM, WITH ACCOUNT OF ITS CATHEDRAL THERE,
SUCCESSIVE BISHOPS, AND REMOVAL TO SALISBURY.

THE inimitable and profound bard of nature has wisely and justly remarked, that the contemplative man, or acute philosopher, “ finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing.” Indeed every object of nature and of art is calculated to call into action the intellectual powers; and to exercise these with judgment, is conducive to happiness and to wisdom. To the active mind the most minute atom of creation affords a theme for inquiry and comment:—the smallest pebble or particle of sand on the sea-shore is entitled to close examination, because it possesses intrinsic qualities of a useful nature, and perhaps of essential consequence to mankind. Accustoming ourselves thus to look, “ through nature up to nature’s God,” we shall find an endless source of amusement and instruction: we shall also acquire that most important branch of knowledge, the power of appreciating every thing

for its individual, as well as for its relative qualities. Thus one object will prove to be amusing, another delightful, and a third highly interesting and instructive. Of the last class is a grand Cathedral Church; which comprises within itself, and is directly connected with such a mass of curious and impressive circumstances, that the mind is almost overpowered in contemplating it in the aggregate, and in detail. As a work of art and science, it excites surprise and affords delight; as a temple of religious worship, dedicated to the true and only God, it commands awful veneration; and as a subject of antiquity, it awakens curiosity and gives a stimulus to inquiry. In one great pile of building we shall then easily perceive all the "tongues,"—"books,"—"sermons,"—and "good," which Shakspeare metaphorically attributes to trees, brooks, and stones. It will not indeed require a great stretch of imagination, to deduce from this subject a philosophical and critical history of man in remote times; and as he appears to have been influenced by tyranny or liberty, by superstition or freedom. Preserving these sentiments in our minds, let us pursue our inquiries with avidity, but circumspection; and looking beyond the surface, or mere forms of buildings, let us endeavour to ascertain the condition, customs, arts, and characteristics of the men who designed and raised them.

As the Cathedrals of our country are its chief and most interesting edifices, whether considered as monuments of art, of science, or of antiquity, they demand the most scrupulous care and solicitude from the writer who undertakes to develop their history. It will therefore be alike my duty and pleasure to investigate every statement that comes before me—to analyze all the accounts that have hitherto been published—to seek for new and original information—to detail facts with impartiality and explicitness—and indeed in every respect to endeavour to satisfy the laudable demands of the reader. This task is certainly of great and delicate responsibility, and involves in its execution, not merely the knowledge and assiduity of the writer, but his liberality of sentiment, and integrity of principle. As embracing anecdotes of illustrious men, many of whom have been both extravagantly panegyrised and reprobated; and recording historical facts of remote times, arts, and customs; it is imperious that the author

should exercise the greatest precaution and candour: for positive and unsophisticated truth is the grand desideratum of history, whilst opinion and probability are only to be employed as its satellites.—In thus prefacing the account of Salisbury Cathedral, the reader is apprised of those principles of thinking which will influence my intentions, and which shall be also my guide and guard in the performance.

THE diocess of Wiltshire is of comparatively late establishment, and that of Salisbury is even subsequent to the former. The Anglo-Saxons of Wessex, who occupied Wiltshire, had their first see at Winchester; from which, as the metropolis of the western part of England, other subordinate and independent bishoprics were formed: one of these was fixed at Dorchester in Oxfordshire, and another at Sherbourne in Dorsetshire. Under the latter, Wiltshire appears to have been governed, as to ecclesiastical affairs, for nearly two hundred years; or till the year 905, or 909, as Warton thinks. About this time a very considerable change took place in the condition of the West-Saxon church. In consequence of the disorganised state of the country, immediately after King Alfred's death, the great western diocess remained without a bishop for the space of seven years. The reigning monarch, Edward the Elder, and Plegmund, Archbishop of Canterbury, who had been Alfred's divinity preceptor, summoned a synod, and divided the two bishoprics into five, and appointed a bishop to each. To ratify the proceedings of this assembly, the Archbishop proceeded to Rome, and purchased the Pope's sanction by "costly presents." On returning to England he consecrated the five new bishops; also "a sixth for the South-Saxons, and a seventh for the Mercians¹." One of these appears to have been appropriated to Wiltshire. At this early state of the diocess, the seat of the Bishop however was unsettled; and is said to have been alternately at Wilton, at Sunning², and at Ramsbury, before it was fixed at Salisbury, or Sarum.

¹ Johnson's "Ecclesiastical Laws," &c. A.D. DCCCCVIII.

² This place has been generally named as one of the seats of the bishop; but Tanner

It is extremely difficult to ascertain any essential facts relating to this early period of church history. Godwin has given a list of bishops who presided over the diocese, from its first creation till its permanent settlement at Salisbury; when the succession, and many other particulars respecting the see and bishopric are recorded with more probability and certainty. According to this author, there were nine bishops of Wiltshire before the see was fixed at Sarum: of these, **ETHELSTAN** was installed the first bishop in 909, and had his seat at Ramsbury near Marlbro' in Wiltshire: he was succeeded by **ODO**, surnamed **SEVERUS**, who after governing the diocese a short time was advanced to the archiepiscopal chair of Canterbury in 934³. **OSULPHUS** was the next bishop, and he removed his seat to Wilton⁴, the capital town of the county. Dying in 970, he was followed by **ALFSTANUS**, or **ALESTANUS**, an abbot of the great monastery of Abingdon, who appears to have presided eleven years, and died in 981, when he was buried in his own abbey. This shows that the bishops of Wiltshire had not yet raised a regular Cathedral. **ALFGARUS**, or **WOLFGARUS**, succeeded the former; and was followed by **SIRICIUS**, who was elevated to the see of Canterbury in 989. His successor, **ALFRICUS**, **ALFRIC**, or **ALURICUS**, reigned only five years over the Wiltshire diocese, when he was also advanced to the seat of his predecessor⁵. The next

(*Notitia Monastica*) questions the truth of this opinion; Leland however states, that the "Bishops of Saresbyri hath had at Sunning, afore the conquest, an auncient maner place, and hath been Lordes there." *Itinerary*, ii. 3.

³ Dart however asserts that **Wlfhelme**, the preceding archbishop, did not die till 941. *History, &c. of Canterbury*, p. 108. Osborne and Gervaise have given long accounts, full of miracles and improbability, of this person, who was advanced from poverty to the first station in the church. He drew up a series of canons or constitutions, ten in number, very strict and rigid. See Johnson's *Ecclesiastical Laws, &c. A.D. DCCCCXLIII*. See also Dart's *History of Canterbury*, as above.

⁴ Much confusion, and apparent contradiction, prevail in the writings of ecclesiastical historians respecting the locality of this see: it appears chiefly to have arisen from confounding the words *Wiltoniensis*, and *Wintonienses*; and from the uncertain meaning of the former word, which equally expresses relation to the town of Wilton and the shire at large.

⁵ See Dart's *History, &c. of Canterbury*, p. 112.

prelate was BRITHWOLD, or BRITHWOLDUS, who, according to the Saxon annals, was a monk of Glastonbury, and a benefactor to the abbey of Malmsbury. He was removed from Salisbury to Winchester in 1006, and died in 1015⁶. Dr. Heylin gives the names of two other bishops, but without any authority. According to Godwin, HERMANNUS, or HERMAN DE LOTHARINGIA, was the ninth Bishop of Wiltshire, and the first of Sarum. He was a Fleming by birth; and having been chaplain to King Edward the Confessor, possessed some influence with the monarch. This he first exercised in prevailing on the king to remove the see from Wilton to the established and flourishing abbey of Malmsbury. The monks of that house, with Earl Godwin at their head, strenuously opposed the change, and completely thwarted the proud prelate. Mortified at this event, he hastily and indignantly left his sacred post⁷ and retired to Bertin in France, where he assumed the monastic habit, and continued in retirement three years: Aldred, Bishop of Worcester, presided during his absence. Seclusion and humility were not, however, congenial to the temper of Herman; he returned to England, and though formerly foiled in his views of aggrandizement, he now made a greater and more successful effort. The Bishop of Sherbourne dying about this time, Herman exerted his influence with the king to reinstate himself in the see of Wilton, and unite that diocese with Sherbourne: thus he augmented both his influence and revenues. Another great change afterwards occurred in the removal to, and settlement of the combined sees at Sarum⁸; which

⁶ Editor of Rudborne's Hist. Maj.—William of Malmsbury dates his death in 1045. See Milner's Winchester. 2nd edit. p. 181.

⁷ The precise year of this occurrence, as well as the time of Herman's death, are variously stated by different writers. According to one authority he left England in 1050, and went to Rome with Aldred, Bishop of Worcester; but others state that he deserted his see in 1055, and returned in 1068. Brompton fixes his death in 1076, the Saxon Chronicle in 1077, and the Chronicle of St. Cross in 1078.

⁸ SARUM, called OLD SARUM, to distinguish it from the new city, is singular as to site, form, and other particulars. Though unquestionably a Roman station, the Sorbiodunum of Antoninus, it is an anomaly in Roman castrametation. Unlike the sites usually chosen by the scientific warriors from Italy, this is an eminence, remote from water, and formed with a series of circular ramparts. These circumstances plainly imply that the place was previously occupied and fortified by the Britons, and merely strengthened and enlarged by the Romans. By the latter people

was done in conformity to Lanfranc's third canon, made in London, A.D. 1075, the ninth year of King William, when Herman was one of the council. The bishop having thus gained two important points, and removed to his new station, soon began the building of a cathedral, and most probably dwellings for himself and chapter. He did not however live long to enjoy his exaltation; but dying about the year 1077, was succeeded by OSMUND, or OSMUNDUS, who was ordained in 1078. This prelate, like his predecessor, was calculated to advance his own fortune, and the prosperity of his diocess. Coming in the retinue of the first Anglo-Norman monarch, he was secure of royal protection and assistance. This was soon evinced by his being successively created Earl of Dorset, Lord High Chancellor of England, and Bishop of Salisbury. Thus endowed with civil and ecclesiastical power, he proceeded with, and soon finished, the cathedral which had been commenced by his predecessor: he also endowed it with considerable revenues, placed in it thirty-six canons, and confirmed these matters by a charter dated at Hastings, April 5, 1091. This was confirmed by King William Rufus, and witnessed by seven counts, the Archbishop of Canterbury, nine bishops, and nineteen other persons. In the true Catholic style it commences to this effect: "In the name of the holy and undivided Trinity, I, Osmund, Bishop of the church of Salisbury, for the salvation of the souls of King William, and his queen Matilda, his son William, King of the English, and also for the salvation of my own soul, have built the church of Salisbury, and have constituted canons therein, and have canonically granted for ever, freely as I received, the goods of the church to them so living canonically." It then proceeds to name and grant to the use of the church, besides knight's fees,

it was rendered almost impregnable, and was connected with other neighbouring stations by military roads. It appears to have continued in the occupation of the Romans during their residence in Britain, and was subsequently possessed by the Saxons and by the Normans. Its ecclesiastical inhabitants having removed to Salisbury in the course of the thirteenth century, occasioned the decay and ultimate depopulation of Old Sarum; which was once a large, populous, and mighty city, adorned with a cathedral and other churches, and guarded by lofty bulwarks, towers, and a castle. But now mark the change; instead of these formidable and pompous works, all is wildness and desertion; every vestige of building is levelled, and nothing but deep ditches and lofty banks remain to indicate the residence of men.

the towns of "Gleminster, Aulton, Cerninster, Beminster, Netherbury, Werlington; the church of Sherborne, with the tenths of the town and other appendages, except the tenths of the monks and sepulture; the church of Bere, with its tenths and other appendages; the church of St. George in Dorchester, with the same; half of the church of Mere, with a moiety of the tenths, &c.; the church of Salisbury⁹, with its tenths and appendages; two hides and a half of land in the same town, and six hides and a half in Stratford, and before the gate of the castle; the lands on both sides of the way or road, for gardens and houses for the canons: also the churches of Willisford, Pottern, Lavingtōn, Ramsbury, and Bedwin, with one mill in this town." After specifying other churches, with lands, &c. it proceeds, "moreover I have given a moiety of every oblation which shall be offered upon the *principal altar*, except the ornaments, and the whole oblations of the *other altars*¹⁰, the sepulture, with the oblations made to the bishop when he celebrates: besides a moiety of gold given in the said church.

* By ancient grants from King Ina, his queen Ethelburga, and queen Editha, it appears that there were at least two churches at "Sarisbyrig" at this time.

"Before the time of Pope Gregory, called the Great, the dead were always buried out of the town; but saying mass for the dead being then invented, sepulture became the source of great gain, as every one left largely to have masses said to pray his soul out of purgatory: the better to secure these fees, the clergy made burial grounds round the churches. The principal altar was called also the high altar, and dedicated to the patron saint, as this of Sarum was to the Virgin Mary; the offerings here were more sumptuous than the others. By ornaments we are to understand things for the use of the church; as plate, images, crucifixes, ampuls, candlesticks, basins, biers, vestments, pixes, crosiers, mitres, and such like, which were the prices paid for sins.—There were two prebends, called major and minor *pars altaris*; these I suppose were formerly supported by the oblations made at the altar; but this becoming too much in proportion to the revenues of the rest, they had two prebends conferred on them in lieu; and the offerings were divided among the dean and chapter. These country prebends still retain the names of major *pars* and minor *pars altaris*, and point out the transaction before mentioned." *Antiquitates Sarisburienses*. new edit. p. 30. Gough, in "British Topography," Vol. ii. and other writers since, have made some strange mistakes in the name of the author of the volume just referred to. It was written by the Rev. Edward Ledwich, author of "the Antiquities of Ireland," when he was chaplain to a regiment stationed at Salisbury. About the same time he also wrote a learned essay on Stonehenge; the MS. of which is in my possession.

And if any of the canons shall attend the bishop in the dedication of a church, he, as chaplain, shall receive part of the oblations. Further, I have granted two parts of the prebend of each deceased canon to the use of the rest; and a third part for the use of the poor during one year." This document, this bishop, and this epoch constitute important objects in the history of the see: for here we may date its permanent foundation, and the origin of those revenues, and of that constitution, which were afterwards more fully confirmed and more richly endowed. With Osmund these originated, and to him the bishopric is chiefly indebted for a substantial basis. The grant above recited preceded the dedication of the new church just one year, as that ceremony was performed on the 5th of April, 1092, by Osmund, assisted by the bishops of Winchester and Bath. Placed in a high and bleak situation, it appears to have sustained a serious injury by a tempest, or high wind, a few days after its dedication. Knyghton says, that the storm threw down (*dejecit*) the roof (*tectum*)¹¹, while others assert that the belfry was burnt by lightning. This event, though calculated to intimidate the weak and superstitious devotees of the age, did not deter Osmund from prosecuting his great work. It appears that he soon repaired the injury, placed secular canons on the foundation, wrote some books for the instruction of his clergy, and transcribed others; it is further said, that he bound and illuminated some of these with his own hand. Butler¹² narrates the following particulars respecting our sainted bishop, the facts of which appear to be derived from respectable authorities, although the phraseology is neither pleasant nor plausible to the Protestant ear. "Being in every thing zealous for the beauty of God's house, he made many pious foundations, beautified several churches, and erected a noble library for the use of his church. Throughout his whole diocess he placed able and zealous pastors, and had about his person learned clergymen and monks. Many whom the conqueror invited over from France, and advanced to the first dignities of the English church, both secular and regular, were for

¹¹ Decem. Scrip: Twysden, Lond: col. 2364.

¹² Lives of the Saints, &c. Vol. xii. p. 68. 8vo. edit. 1815.

introducing the particular ecclesiastical rites and offices of the places from which they came; whence great confusion was occasioned in the abbey of Glastenbury, under Thurston, a Norman from Caen, whom the king had nominated abbot there, and in other places. To remove this inconvenience, and to regulate so important a part of the divine service with the utmost decency, piety, and devotion, St. Osmund compiled the *Use*, or *Breviary*, *Missal* and *Ritual* since called, *of Sarum*, for his church¹³; wherein he ascertained all the rubrics which were before not sufficiently determinate, or where books were inconsistent with each other, as it often happened, while transcribers took the liberty of varying from their copies: he adjusted and settled the ceremonial of divine worship in points that were before left to the discretion of them that officiated, which created confusion and disagreement in the celebration of the divine office, though all churches agreed in the substance". Having effected these considerable reforms in his own church, and presided over it twenty years, he died in December 1099, and was buried in the cathedral.

¹³ It is justly remarked by Gough, that "no cathedral has preserved such a variety of service books for its *Use* as Sarum. This is another name for the *Ordinale*, or complete service of the church of Salisbury, instituted by Bishop Osmund in 1077. It was also named the *Consuetudinary*; and in Knighton's and Higden's time it obtained almost all over England, Wales, and Ireland. The whole province of Canterbury adopted it, and in right of it the Bishop of Salisbury was precentor in the college of bishops whenever the Archbishop of Canterbury performed divine service. The cathedrals of York, Lincoln, Hereford, Bangor, and Aberdeen, had their respective *Uses*.—The use of Sarum not only regulated the form and order of celebrating the mass, but prescribed the rule and office for all the sacerdotal functions." The same author has given a list of one hundred and fifty "various books" that were published after the invention of printing; and observes, that thirty-six of those "were printed in the five years reign of Mary, during the short relapse of these kingdoms to popery." *British Topography*, Vol. ii. p. 320, with references to several old authors.—The king's license prefixed to Grafton's *Portiforium* of Salisbury enumerates the "books of divine service and prayer books" then in use; viz. the *Masse Booke*, the *Graile*, the *Hymnal*, the *Antiphoner*, the *Processionall*, the *Manual*, the *Porteus*, and the *Prymer*, both in Latin and English. Every parish was required, by a constitution of Archbishop Winchelsea (in the thirteenth century), to have the *Legend*, *Gradual*, *Psalter*, *Missal*, and *Manual*; the others were peculiar to cathedral or conventual churches.

The spiritual powers and influence of Osmund, during his active reign, have been already briefly noticed; but as connected with this church, and the history of the times, it is expedient to show that his name, memory, and works were revived, after a lapse of nearly four centuries, and blazoned before the eyes of the Catholic world. Bishop Beauchamp, who was translated to this see in 1450, deputed two canons of his church to visit Pope Nicholas V. and obtain the canonization of Osmund, who was thenceforward to be enrolled a saint in the popish calendar. To effect this however much time and much money were expended; for it appears that the popes, both Nicholas, and his successor, Calixtus III. required continued entreaty and many cogent arguments before they would comply with the bishop's request. The former pope indeed procrastinated the business for nearly five years, but the latter was soon prevailed on, and issued his decree in September, 1456. On the first day of the following year the canonization was solemnized; and "July 15, the translation of his body was completed, principally at the expense of the bishop¹⁴." Archbishop Bourchier with a vast assembly of people were collected at this festival: for the canonization of an English saint, at that time, was a matter of curiosity and wonder. "Innumerable miracles," according to the writer of 'Britannia Sancta,' "were wrought at his tomb, not only in the cure of all diseases, but even in raising the dead to life."

ROGER, the third bishop of Sarum, succeeded Osmund. According to Godwin, Le Neve, and others, he was *elected* April 13, A. D. 1102¹⁵; consecrated in the cathedral of Canterbury, by Archbishop Anselme, August 10, 1107; and after governing his diocese for thirty-seven years, died December 11, 1139. The history and adventures of this prelate almost assume the air of romance; and but for the ingenuous and dignified authority of William of Malmsbury, would scarcely be credible. His

¹⁴ The Rev. Mr. Bowle, in *Archæologia*, Vol. ix. p. 40.

¹⁵ Matthew of Westminster intimates that this was the first *election* of any bishop in England, after the Norman conquest; but William of Malmsbury asserts that he was appointed by the king. Authors differ in their accounts of the day of his consecration and that of his death.

authority is however strong; for he was contemporary with the bishop, knew him personally, and narrates events at once with becoming caution and spirit. This monkish historian does not commence his account of him till after Roger was settled in England; but it is related, by other writers, that anterior to that event, he was a priest in a church near Caen, in Normandy; and that he there ingratiated himself into the good opinion of Prince Henry, brother of King William Rufus, by performing the church service in a rapid manner. This appears to have pleased Henry and his military comrades; who said "no man was so fit for chaplain to men of their profession", and therefore invited the priest to follow their camp¹⁶. Here he had opportunities of studying the disposition and habits of his patron; and either by his own cunning, or the prince's candour, obtained his full confidence and friendship. Before Henry's accession to the throne, "he had made him regulator of his household; and on becoming king, having had proof of his abilities, appointed him first chancellor, and then a bishop. The able discharge of his episcopal functions led to an hope that he might be deserving of an higher office: he therefore committed to his care the administration of the whole kingdom, whether he might himself be resident in England or absent in Normandy. The bishop refused to embroil himself in cares of such magnitude, until the three Archbishops of Canterbury, Anselme, Ralph, William¹⁷, and lastly the Pope, enjoined him the duty of obedience. Henry was extremely eager to effect this, aware that Roger would faithfully perform every thing for his advantage: nor did he deceive the royal expectation, but conducted himself with so much integrity and diligence that not a spark of envy was excited against him. Moreover the king was frequently detained in Normandy, sometimes for three, sometimes four years, and sometimes for a longer period; and on his return to his kingdom he gave credit to the chancellor's discretion for finding little or nothing to

¹⁶ Vide Gul. Neubrigensis, 1. 6.

¹⁷ It is not easy to account for the circumstance of obtaining the sanction of three archbishops, as if they were contemporaneous. Ralph presided eight years and a half. See Dart's Canterbury, &c.

distress him. Amid all these affairs he did not neglect his ecclesiastical duties, but daily diligently transacted them in the morning, that he might be more ready and undisturbed for other business. He was a prelate of a great mind, and spared no expense towards completing his designs, especially in buildings; which may be seen in other places, but more particularly at Salisbury and at Malmsbury¹⁸: for there he erected extensive edifices, and at vast cost, and with surpassing beauty: the courses of stone being so correctly laid, that the joint deceives the eye, and leads it to imagine that the whole wall is composed of a single block. He *built anew* the *church of Salisbury*, and beautified it in such a manner that it yields to none in England, but surpasses many; so that he had just cause to say, "Lord, I have loved the glory of thy house."—"Roger, who wished to manifest his magnificence by building, had erected extensive castles at Shireburn, and more especially at Devizes: at Malmsbury, even in the church-yard, and scarcely a stone's throw from the principal church, he had begun a castle¹⁹. He had gotten into his possession the castle of Salisbury, which being royal property, he had obtained from King Henry, and surrounded with a wall." Such is the account by William of Malmsbury, as rendered in a new and admirable translation of his "*History of the Kings of England*", by the Rev. John Sharpe, B.A. In order to show the power and eminence of our bishop, it will be necessary to adduce a few particulars from other writers. One of these relates, that the monarch declared the bishop "would sooner be tired of asking than he of bestowing." This assertion seems likely to have been made; as the once poor Norman curate, progressively and rapidly advanced in preferments, honours, wealth, and power. Like many other fortunate individuals he not only aggrandized himself, but promoted his family and relatives to lucrative stations. Roger,

¹⁸ Plan, views, and details of the Architecture of Malmsbury Abbey Church, with an history and description, are published in the first volume of "*the Architectural Antiquities of Great Britain*."

¹⁹ The castles of Sarum, Devizes, and Malmsbury are entirely swept away, and not an architectural fragment remains to mark their styles; but part of that at Shireburn has been preserved.

by some called his nephew and by others his son, surnamed *Paupere-censu*, he appointed Chancellor of England; and two of his Norman nephews were advanced, by his influence, to the sees of Lincoln and of Ely: Alexander to the former, and Nigellus, who was also the king's treasurer, to the latter. Following the example of their uncle, they constructed and augmented large and strong castles at Ely, Aldrey, Lincoln, Newark, &c²⁰. These warlike appearances and acts proved their ultimate ruin: for although they had sworn allegiance to Matilda, or Maud, daughter to King Henry I., yet no sooner was he dead but they all assisted Stephen, and espoused his views. By their influence indeed, aided by the Bishop of Winchester, he was wholly indebted for his advancement to the throne: where being securely seated he ungratefully lent his power to persecute and sacrifice the three bishops. Envious of their pomp and riches, the nobles had often persuaded the king to deprive them of their strong castles, and otherwise abridge their influence: the monarch deemed this an hazardous experiment; although it is evident he was inimical to them: for a great assembly of the nobles being summoned at Oxford, Roger, with his nephews, were commanded to attend. The old bishop pleaded age and infirmity, and entreated the king to dispense with his presence. This was steadily refused, under the sophisticated pretext that his experienced counsel and advice were necessary and superior to all other considerations. "The Bishop of Salisbury," observes

²⁰ Godwin, and some other authors assert that not less than eleven hundred and seven Castles were erected in the early part of Stephen's reign. Such was the deplorable and miserable state of the country and of society, that the strong were perpetually preying on the weak; might was paramount to right: and strength and stratagem were in continual exercise. Although the monasteries and religious societies were expressly instituted for peaceable and virtuous purposes, and their chief officers were generally the only literary and moral part of the community, yet some of these assumed the military garb and manners. "The bishops," says a contemporary writer, "the bishops themselves, I blush to say it,—yet not all but many, bound in iron, and completely furnished with arms, were accustomed to mount warlike horses with the perverters of their country, to participate in their prey; to expose to bonds and torture the knights whom they took in the chance of war, or whom they met full of money: and while they themselves were the head and cause of so much wickedness and enormity, they ascribed it to their knights." *Gesta Stephani* ap Duchesne, p. 962.

William of Malmesbury, "set out on this expedition with great reluctance: for I have heard him speaking to the following purport: 'By my Lady St. Mary, I know not why, but my heart revolts at this journey; this I am sure of, that I shall be of much the same service at court as a foal is in a battle;' thus did his mind forebode future evils. Here, as though fortune would seem subservient to the king's wishes, a quarrel arose between the servants of the bishops and those of Alan, Earl of Brittany, about a right to quarters, which had a melancholy termination; as the Bishop of Salisbury's retainers then sitting at table, left their meal unfinished and rushed to the contest. At first they contended with reproaches, afterwards with swords: the domestics of Alan were put to flight, and his nephew nearly killed; nor was the victory gained without bloodshed on the bishops' side; for many were wounded, and one knight²¹ even slain. The king, eagerly seizing the opportunity, ordered the bishops to be convened by his old instigators, that they might make satisfaction to his court, as their people had infringed his peace; that this satisfaction should be the delivery of the keys of their castles as pledges of their fidelity²²." Refusing to do this, Roger, the chancellor, and the nephew, or as remarked by Malmesbury, "more than the nephew (*i.e.* his son) according to report," were arrested and put in close confinement. Nigell had escaped to and taken possession of the castle at Devizes, where he prepared to resist a siege. Instead of making a hostile attack on this fortress, the king conveyed the old bishop and his son as prisoners before the castle, and there threatened to hang the latter, if Ely did not immediately surrender. The bishop appears to have defied the threat; for old Roger wishing to save the life of his son, and propitiate the monarch, endeavoured to prevail on Nigell to yield to the king, and threatened to abstain from food till he complied. Regardless

²¹ "The term *miles* is very ambiguous; sometimes it is a knight, sometimes a trooper, sometimes a soldier generally. In later times it signified almost always a knight; but in Malmesbury it seems mostly a horseman, probably of the higher order. Sharpe, Will. Mal. p. 570.

²² William of Malmesbury, by Sharpe, p. 570.

of the old man's sufferings, the nephew "suffered his uncle to fast three whole daies before he would give over"²³. The bishops were then subdued, dispossessed of their castles, degraded, and most of their treasures seized. These proceedings of the monarch and his nobles, however, roused the indignation and opposition of the ecclesiastics; and even the king's brother, who was Bishop of Winchester and the pope's legate, was more strenuous than all the others in espousing the cause of the church against that of the state. He called a council at Winchester, which was attended by nearly all the English bishops, and by Theobald, Archbishop of Canterbury: the king and many of his nobles were also present to vindicate their own cause; and a solemn charge and defence ensued. The legate pronounced it highly criminal, and an "act only of heathen nations, to imprison bishops and divest them of their possessions;" when Alberic de Vere, in behalf of the king, contended that Bishop Roger had greatly injured King Stephen; that he frequently excited tumults at court; attacked the monarch's attendants; secretly favoured the king's enemies; that he was made a captive, not as bishop but as the king's servant; that the bishop's castles were not taken by violence, but were voluntarily surrendered; that the trifling sums of money found in the castles, lawfully belonged to the king; and lastly, that the bishop had readily relinquished this money, as well as the castles, from consciousness of his offences. Such was the political sophistry of a monarch's ministers and minions, even in those times: but arguments in a bad cause were ineffectual, when in the spirit of timid tyranny, they first employed delusion to gain time, and afterwards intimations of vengeance to effect their purpose. This circumstance is finely developed by William of Malmesbury, who also gives the following admirable summary of Roger's character. "On the third of the ides of December," he observes, "Roger, Bishop of Salisbury, by the kindness of death, escaped the quartern ague which had long afflicted him. They assert that his sickness was brought on him through grief, at the severe and repeated injuries he had expe-

²³ Godwin, Catalogue of Bishops; wherein it is also stated that the Bishop of Salisbury was confined in an "Oxe-stal," at Devizes, and his nephew in "a filthy blacke roome more loathsome than the other."

rienced from King Stephen. To me it appears that God exhibited him to the wealthy as an example of the mutability of fortune, in order that they should not trust in uncertain riches. With unrivalled magnificence in their construction, as our times may recollect, he erected splendid mansions on all his estates; in merely maintaining which the labours of his successors shall toil in vain. His cathedral he dignified to the utmost with matchless ornaments and buildings, on which no expense was spared: he attempted to turn abbeys into bishoprics, and bishoprics into abbeys. The most ancient monasteries of Malmsbury and Abbotsbury he annexed, as far as he was able, to his see. But fortune, who in former times had flattered him so long and so transcendantly, at last cruelly pierced him with scorpion sting: such was that instance when he saw those whom he dearly regarded, wounded, and his most favoured knight killed before his face; the next day himself and his nephews, two powerful bishops, the one compelled to fly, the other detained, and the third, a young man to whom he was greatly attached, bound in chains: on the surrender of his castles, his treasures pillaged, and himself, afterwards, in the council, loaded with the most disgraceful reproaches: finally, as he was nearly breathing his latest sigh at Salisbury, the residue of his money and utensils, which he had placed upon the altar for the purpose of completing the church, was carried off against his will. The height of his calamity was, I think, a circumstance which even I cannot help commiserating: that though he appeared wretched to many, yet there were very few who pitied him; so much envy and hatred had his excessive power drawn on him, and undeservedly too, from some of those very persons whom he had advanced to honour²⁴."

JOCELINE DE BAILUL, a native of Lombardy, the fourth bishop of Sarum, was advanced to this see, A. D. 1142, *i. e.* nearly three years after the death of Roger. Stephen, in the plenitude of assumed despotism, endeavoured to place his own chancellor, Philip de Harecourt, in the vacant seat; but the canons of Sarum, and even his own brother, the legate, refused to

²⁴ Sharpe's Will. Malm. p. 580.

elect and receive him. To punish these ecclesiastics, he therefore withheld his nomination of any other bishop for a long time, and seized the revenues of the church. The civil warfare between Stephen and Matilda now engrossed the whole attention of the usurping monarch, but after Joceline's election the king reinstated the affairs of the church. Joceline's prelacy was remarkable for the severe and intemperate struggle that took place between the ecclesiastical and secular powers, or between the crown and the mitre²⁵; in the course of which our bishop was an active partizan. He was twice excommunicated, in 1166 and in 1170, by Archbishop Becket, and according to Godwin, also "endured much trouble about him." In this age the word *parson* was first used for one in holy orders, signifying a clergyman of note or eminence. After presiding over this see forty-one years, Joceline retired to a monastery, and died, November 18, 1184; when the episcopal chair remained vacant almost five years, and the king employed commissioners to collect the revenues.

HUBERT WALTER, the fifth bishop, was elected at Pipewell, September 15, 1188, and consecrated, according to Le Neve, at Westminster, October 22, following. In the year 1190 he accompanied King Richard the First on his celebrated expedition to the Holy Land; and soon after his return to England, he was elected to the archiepiscopal see of Canterbury, in 1193.

HERBERT PAUPER, or POORE, was therefore elected to succeed him, as sixth bishop of Sarum, and was consecrated on the 5th of June, 1194, in St. Catharine's chapel, Westminster, and was solemnly enthroned at Salisbury on the 12th of the same month. After governing twenty-three years, he died on the 6th of February, 1217, and was interred in the church at Wilton. Repeated quarrels and mutual recrimination between the members

²⁵ An interesting, dispassionate, and impartial review of the character of Archbishop Becket, and his obstinate contention with his monarch, may be seen in Turner's "History of England," &c. Vol. 1. 4to. 1814.

The articles or constitutions of Clarendon, which were so repugnant to Becket, but ultimately of great importance to the civil government of the kingdom, are published by Sir Henry Spelman, and given in English by Johnson in his "Collection of Ecclesiastical Laws," &c. 8vo. 1720.

of the cathedral and the soldiers of the castle, during the prelacy of this bishop, induced him to apply to King Richard, for royal authority to remove the cathedral to a place remote and free from the castellans³⁶. This appears to have been granted; but the bishop was unable to carry his plan into effect. An alteration of such magnitude was not easily and quickly to be produced; but the "affair was so far advanced by the diligence of the bishop, who was a man of great sagacity, and had large temporal possessions, that a plot of ground was fixed upon, as more commodious for the situation of the church, and proper for assigning to each of the canons a fit space for building him a mansion-house." By the following bishop this removal and new establishment were accomplished: and under the prelacy of *Richard Poore*, we commence our account of the present cathedral and see of Salisbury.

³⁶ William Harrison thus quaintly describes the situation of the clergy at Sarum: "In the time of civill warres, the souldiers of the castill and chanons of Old Sarum fell at ods, insomuch that after often bralles they fell at last to sad blowes. It happened therefore, in a rogation weeke, that the clergie going in solemne procession, a controversie felle betweene them about certaine walkes and limits, which the one side claimed and the other denied. Such also was the hot intertainment on ech part that at the last the castillanes, espieng their time, gate betweene the cleargie and the towne, and so coiled them as they returned homeward, that they feared anie more to gang about their bounds for the yeare." Holinshed's Chronicles of England, &c. 4to. ed. 1807. vol. i. p. 98.

Chap. III.

ECCLESIASTICAL FOUNDATION AND COMMENCEMENT OF THE NEW CATHEDRAL AT SALISBURY: WITH ACCOUNTS OF THE AFFAIRS OF THE CHURCH, AND OF TWELVE BISHOPS, WHO SUCCESSIVELY OCCUPIED THE EPISCOPAL CHAIR DURING THE THIRTEENTH CENTURY, AND UNDER THE REIGNS OF KING HENRY III. AND EDWARD I.

RICHARD POORE (1), brother of the former bishop, was translated from the see of Chichester, where he had governed two years, to that of Salisbury in 1217. He had presided as dean of this cathedral for eighteen years, and was thereby intimately acquainted with all the public and private affairs of the diocess. His first care and solicitude was to remove the cathedral and its officers from the fortress, and thus release them from military domination. Special messengers were sent to Rome to urge the necessity of translating the church to a more eligible and independent place; and these messengers were provided with letters from Gualo, the pope's legate in England, in support of the application. A grant or bull was soon obtained from his holiness, and a convocation of the bishop and canons was held to concert and carry into effect the necessary measures¹. A spot was fixed on for

¹ In the following translation of the POPE'S BULL, are specified the causes of the removal. "Honorius, bishop, servant to the servants of God; To our reverend brother, Richard, bishop, and to our beloved sons the dean and chapter of Sarum, health and apostolical benediction. My sons, the dean and chapter, it having been heretofore alleged before us on your behalf, that forasmuch as your church is built within the compass of the fortification of Sarum, it is subject to so many inconveniences and oppressions that you cannot reside in the same without great corporeal peril; for being situated on a lofty place, it is, as it were, continually shaken by the

the site of the new cathedral, application was made to the king for a charter, and each of the canons and vicars bound himself to pay one-fourth part of his income for seven years, successively, towards defraying the expenses of erecting the new cathedral. An obligation or contract was regularly drawn up, and signed and sealed for this purpose "on the day of St. Processus and Martinianus," 1218. A plot of ground, called Merrifield, was fixed on for the site of the new church, and a wooden chapel, for temporary purposes, was immediately raised and consecrated by the bishop. On the feast of the Trinity, 1219, an adjoining cemetery was consecrated, and active exertions were made for proceeding with the new cathedral: preachers were

collision of the winds; so that whilst you are celebrating the divine offices, you cannot hear one another, the place itself is so noisy: and besides, the persons resident there suffer such perpetual oppressions, that they are hardly able to keep in repair the roof of the church, which is constantly torn by tempestuous winds: they are also forced to buy water at as great a price as would be sufficient to purchase the common drink of the country: nor is there any access open to the same without the license of the castellan. So that it happens that on Ash-Wednesday, when the Lord's Supper is administered, at the time of synods and celebration of orders, and on other solemn days, the faithful being willing to visit the said church, entrance is denied them by the keepers of the castle, alleging that thereby the fortress is in danger: besides, you have not there houses sufficient for you, whereby you are forced to rent several houses of the laity; and that on account of these and other inconveniences many absent themselves from the service of the said church. We therefore willing to provide for this exigency, did give our mandate to our beloved son, Gualo, priest, cardinal of St. Martin, legate of the apostolical see, by our letters, diligently and carefully to inquire into the truth of and concerning the premises, and other matters relating thereto, by himself or others, as he should see expedient, and faithfully to intimate unto us what he should find. And whereas he hath transmitted unto us, closely sealed up under his seal, depositions of the witnesses hereupon admitted, we have caused the same to be diligently inspected by our chaplain, who hath found the matters that were laid before us concerning the inconveniences before mentioned to be sufficiently proved; therefore the truth by his faithful report being more evident, we do by the authority of these presents, grant unto you free power to translate the said church to another more convenient place, but saving to every person, as well secular as ecclesiastical, his right, and the privileges, dignities, and all the liberties of the said church, to remain in their state and force. And it shall not be lawful for any one, in any sort, to infringe the tenor of this our Grant, or to presume rashly to oppose the same; and if any one shall presume to attempt it, be it known to him that he will incur the indignation of the Almighty God, and of the blessed saints, Peter and Paul his apostles.—Dated at the Lateran, the fourth of the calends of April, in the second year of our pontificate." *Account of old Sarum*, p. 4; and *Antiquitates Sarisburiensis*, p. 69.

employed to visit different places and collect money from the religious part of the community: indulgences and pardons were promised to all who contributed by gifts or by labour in the great and pious work. At a chapter of all the officers, it was "decreed that the heirs of the first builders only, as well canons as vicars, should receive two parts of the just value of what should be actually built, the third part being yielded for the land; the appointment and collation of the houses, after the first sale of the vacant houses, to be left to the bishop; but the family of the deceased persons, to whom the said two parts were assigned by the deceased, were to remain in possession of the houses until satisfaction was made of the aforesaid price, according to the last will of the deceased; and they also decreed that such as should not pay the portion assigned to the said fabric, within eight days from the term fixed, and should not obtain leave of delay, were to take notice that they were suspended from entrance into the church²." Thus prepared, it was now resolved to lay the foundation of the cathedral church, and it was an object of episcopal policy and pride to render this ceremony at once grand, popular, and important. The young monarch and the Archbishop of Canterbury, with the chief of the nobility and church dignitaries of the kingdom were invited to attend; and although the former are said to have been engaged at Shrewsbury, yet a vast concourse of persons were present. On the 28th of April, or 4th calends of May, 1220, the foundation was laid; but the person who performed this ceremony, and the particulars relating to it, are not satisfactorily identified and explained. According to William de Wanda³, the bishop, after performing

² Account of Old Sarum, &c. p. 5.

³ This person was collated precentor of the cathedral in 1218, and was advanced to the deanery in 1220; which office he continued to occupy till 1238.

It is not easy to reconcile the account of William de Wanda with other authorities. Godwin asserts that "Pandulph, the pope's legate, laid the five first stones; the first for the pope, the second for the king, the third for the Earl of Salisbury, the fourth for the countess, and the fifth for the bishop."—Catalogue of bishops, p. 344. In the first charter of privileges, &c. granted to the new church of "Saresberie" by King Henry III. in the eleventh year of his reign, it is stated that *he* laid the first stone. On examining several histories of England, I do

divine service, took off his shoes, and went in procession with the clergy, singing the litany, to the place of foundation. Here, after the ceremony of consecrating the ground, and making an address or sermon to the people, he laid the first stone for Pope Honorius, the second for the Archbishop of Canterbury, and the third for himself. "William Longspee, Earl of Sarum, who was then present, laid the fourth stone; and Elai de Vitri, Countess of Sarum, and wife of the said earl, laid the fifth: after her, certain noblemen added each of them a stone; then the dean, the chanter, the chancellor, the treasurer, and the archdeacons and canons of the church of Sarum, who were present did the same, amidst the acclamations of multitudes of the people, weeping for joy, and contributing thereto their alms with a ready mind, according to the ability which God had given them. But in process of time the nobility returning from Wales, several of them coming hither, laid a stone, binding them to some special contribution for the whole seven years following⁴." A chapter was summoned on the 15th of August 1220, when it was decreed that if any canon neglected to pay his regular stipend towards the building of the church, fifteen days after the time specified by his agreement, he was liable to have the corn on his prebend seized and sold to raise the stipulated sum. Other measures were then adopted to expedite the new works; and these were so far advanced in the course of five years, that the bishop commanded the dean, de Wanda, who had recently been elected, to cite all the canons on Michaelmas-day, 1225, to be present at the first celebration of divine service: but previous to these events, *i.e.* on the vigil of St. Michael, the bishop consecrated three altars: one, in the east, to the Trinity and All Saints, "on which thenceforward the mass of the blessed Virgin was to be sung every day. He offered for the ser-

not find any notice of the king's visit to Shrewsbury or to Wales in 1220: but he was at the former town in 1221, and then entered into a treaty with Llewellyn. At Whitsuntide in that year he laid the first stone of St. Mary's Chapel, Westminster; and on the 17th of May, in the same year, he was crowned for a second time, at Westminster, being then only in the thirteenth year of his age. See Carte's, Rapin's, Holinshed's, Hume's, Henry's, and Kennet's Histories of England, &c.

⁴ Account of Old Sarum, &c. p. 5.

vice of the said altar, and for the daily service of the blessed Virgin, two silver basons of the weight of ****, and two silver candlesticks of the weight of ****, which were bequeathed by the Will of the noble lady, Gundria de Warren⁵, to the church of Sarum. Moreover, he gave, from his own property, to the clerks who were to officiate at that mass, thirty marks of silver, yearly, until he had settled as much in certain rents; and ten marks, yearly, to maintain lamps round the altar. He then dedicated another altar, in the north part of the church, in honour of Saint Peter, the prince of the apostles; and a third, in the south part, in honour of Saint Stephen, the proto-martyr, and the rest of the martyrs. On this occasion were present, Henry, Archbishop of Dublin, and Stephen, Lord Archbishop of Canterbury. After some hours spent in prayer in the new church, they went down, with many nobles, to the house of the bishop, who generously entertained the numerous company during the whole week. On the day of Saint Michael following, the Lord Archbishop of Canterbury preached a sermon to the people, who came in great numbers. Afterwards he went into the new church, and solemnly celebrated divine service. The said festival was thus happily conducted, from the beginning to the end, without the least interruption or disturbance. The persons who were present, besides the knights and barons, were—S. Archbishop of Canterbury—Henry, Archbishop of Dublin—Richard, Bishop of Durham—Joceline, Bishop of Bath—Ralph de Nevil, Bishop of Chichester—Benedict, Bishop of Rochester—The Bishop of Evreux, in Normandy, who was before Abbot of Bec—Richard, Bishop of Sarum. Among these was Otto, the pope's nuncio, who was come to intercede for one Falcarius, then in rebellion, having defended, against the king, his castle of Bedford. The nuncio was to have audience at Clarendon on Michaelmas-day⁶."

⁵ Dr. Ledwich conjectures that this lady was fifth daughter of William the Conqueror, and married William de Warrenna, a Norman nobleman, whom William Rufus made Earl of Surry. She died, May 27, 1085; whence her bequest must have been for the church of Old Sarum. *Antiq. Sar.* p. 76.

⁶ William de Wanda, from Dodsworth's "Historical Account," &c. of Salisbury Cathedral Church.

On the day following the festival of opening the new church, a special chapter was summoned to meet in the chapter-house⁷, to deliberate on, and settle the affairs of the church. According to the dean's account thirty-six canons then assembled⁸. He then proceeds: "On the Thursday following, our lord the king, and Hubert de Burgh, his justiciary, came to the church. The king heard the mass of the glorious Virgin, and offered ten marks of silver and one piece of silk. He granted also to the church the privilege of a yearly fair, from the vigil to the octave of the assumption inclusive; namely, eight days complete. The same day the justiciary made a vow that he would give a gold text⁹, with precious stones, and the relics of divers saints, in honour of the blessed Virgin, for the service of the new church. Afterwards the king went down, with many noblemen and knights, to the bishop's house, where they were entertained. The Friday following came Luke, Dean of St. Martin's, London, and Thomas de Kent, clerks of the justiciary, who brought the aforesaid text, and offered it on the altar of the new fabric, in behalf of Hubert de Burgh. By the advice of the bishop and the canons present, it was ordered to be delivered to the treasurer to be kept; and the Dean of Sarum was to be intrusted with one of the keys. The Sunday following the bishop obtained

⁷ This was probably a temporary edifice; for the present chapter-house, as well as the cloister, are certainly of subsequent erection.

⁸ The names and offices of some of these are preserved by Wanda, and serve to show the number of canons then attached to the church.—"The Lord Bishop, who is also a canon—W. the Dean—G. the Chanter—Robert, the Chancellor—Edmund, the Treasurer—Humphry, Archdeacon of Wilts—William, Archdeacon of Berks—Hubert, Archdeacon of Dorset—Martin de Patteshull—Luke, Dean of St. Martin's, London—Hugh de Wells, Archdeacon of Bath—Gilbert de Lacy—Mr. Henry Teissun—Mr. Henry de Bishopston—Mr. Luke de Winton—Mr. Martin de Summa—Mr. Richard de Brembla—Mr. Thomas de Ebelesburn—Mr. Henry de St. Edmund—Mr. Geoffry of Devon—Mr. Roger de Worthe—Hugh de Temple—William de Leu—Robert Coteral—Peter Picot—Elias Ridal—The Abbot of Sherborne—Anastasius, the Subchanter—Mr. R. de Bingham—Mr. Roger de Sarum—Daniel de Longchamp—Elias de Deram—Richard de Maupoder—Bartholemew de Remes—Valentinus—Stephen de Tyssebury."

⁹ A text was a copy of the Old and New Testaments for the service of the altar.

leave that the new altar and chapel should remain in his custody for the whole seven years following; and that the oblations made there should be appropriated to the use of the fabric, except such as were given by the faithful for the perpetual ornament and honour of the church. He promised to execute a deed, stipulating that, after the expiration of the seven years, all things should return into the custody of the treasurer; and the oblations of all the altars be applied to the common use, according to the ancient custom of the church of Sarum; and also, that those things which should have been offered to adorn the church, should then be delivered up. All which the bishop now committed to the custody of Elias de Deram, in whom he reposed the greatest confidence. On the day of the Holy Innocents, the king and his justiciary came to Sarum. The king offered one gold ring with a precious stone, called a ruby, one piece of silk, and one gold cup, of the weight of ten marks. When mass was concluded, he told the dean that he would have the stone which he had offered, and the gold of the ring, applied to adorn the text which the justiciary had given: but as to the cup he gave no particular directions. The justiciary caused the text, which he had before given, to be brought, and offered it with great devotion on the altar. They then all repaired to the bishop's house, where they were honourably entertained. On Saturday next after the Epiphany, the fourth of the ides of January, William Longspee, Earl of Sarum, after encountering many dangers by sea and land, returned from Gascoigne, where he had resided almost a year, with Richard, the king's brother, for the defence of the city of Bourdeaux. The said earl came that day, after nine o'clock, to Sarum, where he was received with great joy, and with a procession from the new fabric. On the morrow he went to the king, who was sick at Marlborough. Eight weeks after that day on which he had been received in procession, on Saturday the nones of March, this noble earl died in the castle of Sarum, and was brought to New Sarum, with many tears and great lamentation. The same hour of the day on which he had been received with great joy, being the eighth of the ides of March, he was honourably interred in the new church of the blessed Virgin. At his funeral were present, the bishops of Sarum, Winchester, and some

bishops of Ireland; Earl William Marshall, and Earl William de Mandeville; and these barons, Robert de Vieuxpont, Hugh de Gurnay, and Ralph de Toani, with a great multitude of their military attendants. In the year 1226, on the feast of Trinity, which then was the 18th of the calends of July, the bodies of three bishops were translated from the castle of Sarum to the new fabric; namely, the body of the blessed Osmund, the body of Bishop Roger, and the body of Bishop Joceline."

Such is the account given by the cotemporary dean; and which I have been induced to repeat in this place, as authenticating the origin, progress, and ceremonies of foundation attending the early history of the present church. It furnishes a slight picture of the times, and we regret that it is not more circumstantial and particular. It plainly shows that the bishops' palace and other buildings were erected at Salisbury during the construction of the cathedral; and from this document we also learn that the church was raised with amazing rapidity. The bishop having finished this great work, obtained a charter from the king, Henry III. confirming to the new church all the liberties and privileges which had belonged to the old cathedral, and granting some new immunities. This charter specifies that "*New Saresbury*" shall be for ever a free city, enclosed with ditches, or trenches; that the citizens shall be quit throughout the land of toll, pontage, passage, pedage, lastage, stallage, carriage, and all other customs; and thus be placed on an equality with the citizens of Winchester; which city appears to have been invested with peculiar privileges. The bishop and his successors were further authorised, by this document, to enclose "the city" (probably the close, or precincts of the cathedral) "with competent trenches; for fear of robbers¹⁰; and to hold the same for ever as their

¹⁰ From this it is evident that some of the Anglo-Norman cities and towns were fortified, as well to resist depredators as to repel an organized force. One of Archbishop Langton's constitutions, A.D. 1222, passes a sentence of excommunication on "all thieves, robbers, freebooters, incendiaries, sacrilegious and falsarious persons; with their principals, receivers, defenders, complices, and partakers; those especially who keep robbers on their lands, in their castles, or houses, or are sharers with them, or lords over them." Johnson's Ecclesiastical Laws, &c. A.D. MCCXXII:—1.

proper domain, saving to us and our heirs the advowson of the same see, and every other right which in the same, when vacant, we have, and ought to have, in like manner as in other cathedral churches in our kingdom, being vacant." The citizens were prohibited from selling or mortgaging their burgages or tenements to churches, or to men of religion, without the license of the bishop and his successors. These were empowered to take tallage of the citizens whenever the king exacted the same in his domains. The next provision authorized the bishop to "change, transfer, and make the ways and bridges" leading to the city, in such a manner as was deemed most expedient. It also granted the liberties and free customs of a weekly market, and an annual fair for the use and benefit of the prelates. These privileges and immunities being thus guaranteed by royal charter, were calculated to attract all persons connected with, and dependant on the cathedral and the new establishments. The bishop having effected thus much, was translated by a papal bull, in 1228, to the rich see of Durham. In addition to his public and popular acts and works, it appears that he caused the ancient charters and other documents, belonging to the see, to be transcribed and arranged: and thus, with the narrative or chronicle of de Wanda, the dean, was commenced an useful and truly important practice, which every lover of antiquity must regret has not been continued¹¹.

ROBERT BINGHAM (2), succeeded Bishop Poore, and was consecrated at Wilton in May, 1229. Having been a canon under his predecessor, he had witnessed the progress of the new works, and diligently and laudably prosecuted the same during his prelacy. But although he presided nearly eighteen years, and had involved the treasury in a debt of one thousand

This prelate drew up and established a set of "constitutions," A.D. 1217. See Sir Henry Spelman's Councils, &c. The place of his death, and that of interment, are subjects of doubt. Leland has preserved an inscription which, at his time, was in the virgin chapel at Salisbury, and which recorded the chief events in the bishop's life. It stated that the church was nearly forty years in building, as it commenced in 1210, and was finished in 1250. That the bishop was a native of Tarraunt in Dorsetshire, where he founded a monastery, and where his heart was deposited; and that his body was interred at Durham. See a subsequent page for an account of his effigy.

seven hundred marks, yet he left the buildings unfinished at his death, which happened, November 3, 1246. The church of St. Thomas in Salisbury, and Harnham bridge, are said to have been built by this bishop.

WILLIAM DE YORK (3), who was highly favoured by King Henry III. was recommended by the monarch to, and chosen by the canons, to succeed Bingham. He was provost of Beverly Minster, Yorkshire; and Godwin describes him to have been a courtier from his childhood, "and better seene in the laws of the realm, which he had chiefly studied, than in the law of God." Influenced by this feeling he revived the vexatious custom of attending the lords' courts, and thereby rendered himself highly unpopular with the ecclesiastics. He was consecrated at Wilton by Fulco, Bishop of London, the 2nd ides of July (14), 1247; and died March 31, 1256¹². Matthew Paris says he "heaped infinite curses on his own head" by his secular or political conduct. He prosecuted the building of the cathedral, however, and is said to have nearly finished it. The completion was reserved for

EGIDIUS, or GILES DE BRIDPORT (4), who was at Rome when elected, and obtained a faculty from Pope Honorius to hold his deanery of Wells, in commendum. In the course of two years he is reported to have completed the whole of the church; and appointed, on September 30, 1258, a grand festival for the full dedication of the same. This was performed by Boniface, Archbishop of Canterbury, in the presence of a large assembly of prelates, nobles, and the neighbouring families. Hence it appears that the church was built in the space of thirty-eight years; but we shall have occasion to point out, in the progress of this narration, that the tower and spire, with part of the chapter-house, &c. were constructed at a subsequent time. According to some statements, the expenses of the buildings, up to this epoch, amounted to forty-thousand marks, or 26,666*l.* 13*s.* 4*d.* sterling. Bridport founded a college in his city, and dying December 13, 1262, was succeeded by

¹² M. Paris says, 2nd. cal. of February, 1256. A note in "De Presulibus Angliæ," from "Claus. 40. Henry III." records that he "vacat. 5 February, 1256."

WALTER DE LA WYLE (5), who was canon and subdean, and was elected soon after the decease of his predecessor. He was consecrated May 27, 1263, and died January 3, 1270. Excepting founding the college of St. Edmund in this city, we do not find that he was distinguished by any public works. He was interred in his own church, at the north end of the principal transept.

ROBERT DE WICHAMPTON (6), the dean, was advanced to the see by the election of the canons; and that election was confirmed by the king, and by the monks of Canterbury, during the vacancy of that see, in March 6, 1270. Archbishop Kilwardy, after his instalment in the archiepiscopal chair, opposed this act of the monks and monarch, and appealed to the college of cardinals at Rome, the papal chair being then vacant, to oppose and set aside the validity of the proceeding. A long and obstinate contest ensued, but after four years dispute and delay, the archbishop was subdued, and compelled to consecrate our bishop, at the council of Lyons, in 1274: soon afterwards he became blind, and was necessitated to employ an assistant. Dying in April, 1284, he was buried in the cathedral; and in the course of seven years, five other prelates were advanced to the see.

WALTER SCAMMEL (7), the dean, was consecrated at Sunning, October 22, 1284; and after governing two years, died October 25, 1286. According to Dodsworth, "this prelate gave several manuscripts to the church and library."

HENRY DE BRAUNDSTON (8), dean, was consecrated at Canterbury on the feast of Trinity, 1287, and died February 12, 1288; when the canons fixed on LAWRENCE DE HAWKBURN; but another party chose, and warmly supported

WILLIAM DE LA CORNER (9), a prebendary of Highworth, and member of the king's council. King Edward I. being then on the continent, Hawkburn proceeded thither; and after obtaining the monarch's approval, returned to Canterbury for consecration, but was taken ill and died in a few days. Corner was therefore unanimously chosen, and was consecrated at Canterbury, March 16, 1289; but only enjoyed his honours two years, as he died in 1291.

NICHOLAS LONGSPEE (10), son of the Earl of Salisbury, and Ela, his countess, was advanced to this see in his old age, and consecrated at Canterbury, March 16, 1291. He had been previously a canon, and treasurer of the cathedral¹³. He died May 18, 1297, and his remains were interred at the entrance of the lady chapel, near the tomb of his father.

SIMON DE GANDAVO, GHENT, or GAUNT (11), was consecrated at Canterbury, October 20, 1297. According to Godwin, he "was a great divine, and made many good statutes, whereby the church is yet governed." This prelate likewise empowered the citizens to fortify the city with a wall and a ditch. He died March 31, 1315.

¹³ Godwin (Cat. of Bishops, p. 347) relates a strange and absurd story about this bishop and his father, and at the end contradicts his own account by dating the death of the latter many years before the former was advanced to the see.

Chap. III.

ACCOUNT OF THE AFFAIRS OF THE CHURCH, DURING THE FOURTEENTH AND FIFTEENTH CENTURIES; AND THAT OF FOURTEEN SUCCESSIVE BISHOPS.

ROGER DE MARTIVAL, or MORTIVAL (12), successor to Gaunt, was Dean of Lincoln in 1310, and was consecrated Bishop of Sarum, September 28, 1315. He was a native of Nosely in Leicestershire, and was chancellor of Oxford in 1293¹. Dying, March 14, 1329, he was entombed in his own cathedral: and followed by

ROBERT DE WYVILE, or WIVIL (13), who was elevated to this high office at the intercession of Queen Philippa, consort of Edward the Third. Like his predecessor he was a native of Leicestershire, and by the accounts of Walsingham, Godwin, and others, he was a man of uncouth and singular person and manners. "It is hard to say whether he was more dunce or dwarf, more unlearned or unhandsome." Walsingham remarks, that if the pope had seen him he would not have ordained him. Although without personal or mental qualifications, he occupied the chair more than forty-five years; being consecrated in 1329, and dying in Sherborne castle September 4, 1375. His prelacy was remarkable for a dispute, of an obstinate and singular nature, which subsisted between him and William de Montacute, Earl of Salisbury. Authors are not agreed as to the precise object of contention; although it is evident that the bishop demanded

¹ See Nichols's elaborate History, &c. of Leicestershire, vol. ii. p. 740; where many particulars are recorded respecting the progressive advancement of this bishop.

restitution and possession of a castle which had belonged to the see; and which the earl, he contended, illegally held. Camden, Gibson, and other writers intimate that the castle of Old Sarum was the disputed subject; but it appears from an inscription on a large brass still preserved in the church², and from other evidence, that the castle of Sherborne was the object of litigation. To recover this fortress, which had been withheld from the see ever since the disgrace of bishop Roger, Wyvil brought a writ of right. After much litigation the matter was referred to trial by single combat, and a time and place was appointed for this ceremony. The bishop's champion entered the lists, clothed in white, with the prelate's arms on his surcoat, &c.: and the earl's champion was accoutred in a similar manner. All was prepared, and the combatants in expectation of a deadly conflict; when an order from the king adjourned the meeting, and averted the impending rencounter. The dispute was compromised between the parties, by the earl's ceding the castle and the chase of Bere, to the bishop and his successors, on the payment of two thousand five hundred marks by the prelate. An official mandate for the destruction of Old Sarum was obtained from King Edward the Third, about this time. A letter patent was signed by the monarch, at Sherborne, granting to the bishop, and to the dean and chapter, "all the stone walls of the former cathedral church of Old Sarum, and the houses which lately belonged to the bishop and canons of the said church, within *our* castle of Old Sarum, to have and to hold, as our gift, for the *improvement of the church of New Sarum*, and the close thereunto belonging³." Among the alterations then made, it is supposed that the upper part of the tower and spire were erected. The castle of Sherborne was afterwards possessed by the bishop, where he died September 4, 1375, and was buried in the choir of his own cathedral. The canons immediately elected John de Wormenshal, a canon of the church, to fill the vacant see, and the king confirmed the choice November 12, 1375: but the pope opposed these proceedings, and nominated

² This will be noticed in a subsequent page.

³ Dodsworth's Historical Account, &c. p. 146. from the Chapter Records.

RALPH ERGHUM, ERGUM, or ARGUM (14), whom he also consecrated at Bruges in Flanders, December 9, 1375. Soon after taking possession of his seat, he attempted to establish some innovations in the church, in opposition to the dean and chapter, and thus excited much personal animosity, and party litigation. The subject of this dispute was first referred to the king, and afterwards to the pope; and continued to agitate and distract the officers of the cathedral during the prelacy of Erghum. A stern and rigid Catholic, he obstinately opposed every attempt at reformation and melioration in the church, and was one of the council at Oxford, before whom Wiclif was summoned in 1382. Advanced to his elevated station by the pope, he was resolute and persevering in supporting the principles and practice of his holiness, even in opposition to the monarch, to the members of his own church, and to the dictates of wisdom. To change the scene, he was translated to the see of Bath and Wells, September 14, 1388. In the first year of the reign of Richard the Second, bishop Erghum obtained a royal license to *crenellate*, or fortify his mansions at Salisbury, Bishops-Woodford, Sherborne, Chardstock, Pottern, Cannings, Ramsbury, Sunning, and in Fleet-street, London⁴.

JOHN WALTHAM, or WALTAN (15), master of the rolls, and keeper of the privy seal, was appointed to succeed Erghum, and was consecrated September 20, 1388. This ceremony was attended by the king, and by many illustrious personages; but though thus honoured at the time of initiation, the bishop did not long remain in peace and security. William, Archbishop of Canterbury, claimed the right of visiting this see in 1390, but being refused by Waltham, he pronounced a sentence of excommunication against the bishop. In a few days the latter was prevailed on to submit to the archbishop's visitation, and from that time the archbishops have exercised that privilege. The principles of Wiclif, about this time, were spreading through the country; and according to Ledwich, in his "*Antiquitates Sarisburienses*," the mayor and commonalty of Salisbury were compelled to promise obedience to the decrees of the episcopal court, and to use their

⁴ Tanner's *Notitia Monastica*; note to the article Salisbury.

powers in suppressing unlawful meetings at conventicles, &c. This bishop, a short time before his death, obtained the privilege of a fair for each of the following places—Salisbury, Devizes, Marlborough, Ramsbury, and Oakingham, or Wokingham: he also received a grant of free-manor for his possessions, or towns of Lavington, Pottern, and Woodford, in Wiltshire⁵. Dying in September 1395, he was interred near the tomb of Edward the First, in Westminster Abbey church; and the abbot and convent were enjoined to commemorate his obit.

RICHARD METFORD (16), called by Stow *John de Mitford*, was translated from the see of Chichester, to that of Salisbury, October 25, 1395. While canon of Windsor, and prebendary of Charminster and Bere, he was arrested by the opponents of King Richard the Second, and thrown into prison at Bristol. The royal party afterwards prevailing, to the discomfiture of the parliament called the Wonderful, Metford was released, and rewarded for his loyalty and sufferings, by being presented with the mitre of Chichester. After presiding nearly twelve years over the Sarum diocese, he died at his palace at Pottern, in Wiltshire, May 3, 1407, and was interred in the south transept of his cathedral. By his last will he left legacies to the members of different ecclesiastical establishments in the city, who assisted at his funeral; and he granted also a small annual sum for the reparation of the spire⁶.

NICHOLAS BUBWITH, or BUBBERWITH (17), was translated by papal bull, from the episcopal chair of London to that of Salisbury, in July 1407; the spiritualities of which were at that time seized by the archbishop. According to Rymer⁷, the temporalities were restored to Bubwith, August 13, 1407. He made his profession of obedience, by proxy, September 2; and in person on the second of October⁸. Richardson, from the Arundel Register, states that he was translated to the see of Bath and Wells,

⁵ Dodsworth's Historical Account, &c. from the Chapter Records; and Calend. Rot. Chartarum, t. i. p. 192.

⁶ Dodsworth, from Chapter Records: Vyring Reg.

⁷ *Fœdera*, vol. viii. p. 496.

⁸ Regis. Arundel.

on the 7th of October 1407: but Le Neve refers this event to the beginning of 1408.

ROBERT HALLAM, or HALAM (18), Archdeacon of Canterbury and Chancellor of Oxford, was first appointed by the pope to the archiepiscopal chair of York; but the king disapproving of this, his holiness agreed to place Hallam in the see of Sarum, the temporalities of which he received, June 6, 1408. In June 1411, he was appointed Cardinal of Rome, and was deputed, with Archbishop Chicheley and Bishop Ketterick, to assist at the council of Pisa, in 1413; and also at that of Constance, in 1417. During this mission he died, September 4, 1417; and was buried according to some writers in the cathedral of Constance; but others say, his remains were brought to, and interred in the church of Westminster Abbey. The papal chair of Rome being at this time vacant, the canons of Salisbury elected their dean,

JOHN CHANDLER (19), who was consecrated on the 12th of Dec. 1417. This prelate was a student in Wickham, or New College, Oxford; and according to Leland (*De Scriptoribus*, vol. ii. p. 456), made rapid progress in learning, and was noted for great purity in the Latin language. He became a fellow and warden of his college, and left many writings in prose and verse. After governing his diocese "with vigilance and ability," according to the Chapter Records, for nearly nine years, he died, as Le Neve states, July 1426. A dispute now ensued between the canons and the pope respecting a new bishop. The former chose their dean, Dr. Simon Sydenham, and enthroned him at the high altar. The king sanctioned this election, and a letter was sent to Rome, extolling the virtues and learning of the bishop elect; but Pope Martin V. refused his sanction, and issued a bull, dated July 7, 1427, appointing

ROBERT NEVILLE, or NEVIL (20), provost of Beverley Minster, to the see of Sarum. He was son of Ralph Neville, Earl of Westmoreland, and obtained his collegiate education at Oxford. During his prelacy at Salisbury, he is said to have founded a monastery at Sunning; and after presiding ten years was advanced to the rich see of Durham, in January, 1437.

WILLIAM AISCOUGH, or AYSCOUGH⁹ (21), the successor of Neville, received his temporalities, July 13, 1438; and was consecrated in St. George's chapel at Windsor, on the 20th of the same month. He was doctor of laws at Cambridge, clerk of the council to King Henry VI. and confessor to that monarch, an office which had not been conferred on any bishop before that time. After discharging his important duties for twelve years, he was most inhumanly and barbarously murdered by an infuriated mob on the 29th of June, 1450. A rebellion, commenced at that time by Jack Cade in London, soon extended its intemperate influence to distant parts of the kingdom; and at Eddington, in Wiltshire, where our bishop had a palace, and was then residing, the inhabitants assembled together, and proceeding to the fine collegiate church, dragged the unoffending prelate from the high altar, where he was celebrating mass, and dashed his brains out¹⁰: they also plundered his mansion, and are said to have carried away no less than ten thousand marks in money. The reason assigned for this savage treatment, was the bishop's employment at court, and consequent absence from his see. His mutilated remains were interred in the village church, but it is not evident that any monument was erected there, or in the cathedral church of Salisbury.

RICHARD BEAUCHAMP (22), doctor of laws, and Bishop of Hereford, was advanced to the see of Salisbury, by papal bull dated Aug. 14, 1450. He appears to have obtained the personal friendship of his monarch, and

⁹ The name of this person is variously spelt, as *Aiscoth*, *Ascoghe*, *Aschue*, *Aseough*, *Hac-liffe*, and *Aschgogh*: this capricious mode renders it difficult to find the name in dictionaries and indexes. *Wiclif* is also spelt in different ways, but that now adopted is preferred for the reason assigned by Mr. Baber in his life of that eminent reformer.

¹⁰ Some authors state that he was forcibly taken from the church, and conveyed to the top of an adjoining hill, where the mob dashed his brains out; "then tearing his bloody shirt to pieces, to be preserved in memory of the action, they left his body naked on the place."—*Biographia Britannica*, by Dr. Kippis, vol. i. p. 287. The same writer also relates, that Cade and some of his associates were the perpetrators of this barbarous act: but this is very improbable, as the rebel chief was too much occupied at, and in the vicinity of London. See *Life and Reign of Henry VI. Complete History of England, &c.* vol. i. p. 405.

was successively promoted to various stations of honour and profit. In 1458 he was appointed ambassador to the Duchess of Burgundy, to settle a treaty of marriage between the king's sister, Margaret, and Charles, Duke of Burgundy. Subsequently he agreed to a treaty of free intercourse between Burgundy and England. In 1471 he was one of the conservators of the truce with the Duke of Brittany, and on other occasions he was employed in other diplomatic and civil capacities. Edward IV. installed him Dean of Windsor in 1477: and afterwards conferred on him, for life, the office of chancellor of the order of the garter¹¹. Thus attached to the person of the king, and to the royal palace of Windsor, he was appointed "Master and supervisor of the works of St. George's chapel," which was then building, and on which the sum of 6572*l.* 12*s.* 9*d.* was expended during the four last years of the reign of Edward IV. and the first of Richard III.¹² From these statements it is evident that much of his time and attention was engrossed by secular business, and that he must have been estranged from the necessary duties of his see. We find however that he built the great hall of his episcopal palace, and also erected a handsome chantry chapel on the south side of the lady chapel in his cathedral, to contain his body, and a monument. He made his will at Salisbury, October 16, 1481, and directed his remains to be interred in the centre of the said chapel¹³: very soon afterwards he died, and was buried conformably to these directions¹⁴. On the 4th of the following November the chapter assembled to choose a new bishop; and

¹¹ This office was possessed by the bishops of Salisbury from that time till the seventh year of the reign of Edward VI. 1553; when Sir William Cecil, then principal secretary of state, was appointed to the chancellorship. More than a century elapsed before the title was restored to its original possessor, although different bishops preferred their claims. At length, Seth Ward presented a petition to the sovereign, Charles II. and the chapter, November 10, 1669, when it was resolved to invest the bishop with this honorary office, and to continue the same to his successors. See Pote's History, &c. of Windsor, p. 222, and 353.

¹² Lysons' *Magna Britannia*, Berkshire, vol. i. p. 702, from Ancient Records.

¹³ A copy of this will is published in Gough's *Sepulchral Monuments*, vol. ii. appendix, p. 17.

¹⁴ Ashmole, Richardson, Pote, and other writers assert, that he was buried in St. George's chapel, Windsor; where there is certainly a memorial or cenotaph to his memory.

LIONEL WOODVILLE (23), son of Richard, Earl Rivers, and brother of Edward the Fourth's queen, was advanced to this see, April 17, 1482. He was previously Dean of Exeter, and had been for some time Chancellor of Oxford. His sister having married Henry, Duke of Buckingham, gave him relationship to, and interest in the fortunes of that nobleman. Hence it appears that after Buckingham was beheaded in the market-place of Salisbury, November 1483, the bishop suffered so much, that he did not long survive the event. The extraordinary reverse of fortune experienced by his royal relatives in the usurpation of Richard III. must also have been afflicting to himself and his lady. He only enjoyed his prelacy two years, as he died in 1484, and is said to have been interred in the great north transept of his own cathedral.

THOMAS LANGTON (24), was advanced from the see of St. David's to that of Salisbury by papal authority, February 9, 1484. About this time the reforming doctrines of Wiclif were extensively disseminated, and our bishop condemned six of his citizens for heretical opinions¹⁵. Anthony Wood describes him as a great encourager of literature and learning. After governing this see about nine years, he was translated to that of Winchester in 1493; where his remains were interred in a sumptuous chantry chapel, which he appears to have previously erected¹⁶.

JOHN BLYTHE, or BLITH (25), was consecrated bishop of this diocese, February 23, 1493. In the following year he was appointed chancellor of the University of Cambridge, and had been previously master of the rolls, and warden of King's Hall, Cambridge. Dying August 23, 1499, his remains were interred between the choir and chancel of this cathedral.

¹⁵ The sentence of the court, with the recantation of the prisoners, are preserved at the end of Dr. Allix's Remarks on the Ecclesiastical History of the ancient Churches of Piedmont, 1692. Antiq. Sar. p. 100.

¹⁶ This chapel is now in a neglected and ruinous state. A particular description of it, with further account of the bishop, will be given in the "History of Winchester Cathedral."

Chap. IV.

ACCOUNTS OF THE AFFAIRS OF THE CHURCH DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES; AND OF TWENTY SUCCESSIVE BISHOPS.

HENRY DEAN, or DENNY (26), who had been successively Prior of Lanthony in Gloucestershire, Chancellor of Ireland, and Bishop of Bangor, was translated to Salisbury in 1500; but had only presided one year, when he was made Lord Chancellor of England, and advanced to the archiepiscopal chair of Canterbury on the death of Archbishop Morton. These favours and promotions were derived from Henry VII. whose cause and interest the bishop espoused, in Ireland, in opposition to Perkin Warbeck and his adherents.

EDMUND AUDLEY (27), descended from the ancient family of the Touchets, Lords Audley, was made Canon of Windsor 1472, Bishop of Rochester 1480, Bishop of Hereford 1493, and advanced to Salisbury April 2, 1502. Educated at Lincoln College, Oxford, he subsequently evinced considerable partiality to that elegant city, by giving four hundred pounds for the purchase of lands in Buckinghamshire, to enhance the revenues of his college. He also added the patronage of the chantry chapel in this cathedral, made some alterations in St. Mary's church at Oxford, and also built a library over the congregation-house in that university. Previous to his death he caused a most sumptuous chantry chapel to be raised for himself, on the north side of the choir of his own church; and erected another, but dissimilar chapel, in the cathedral of Hereford. He died at Ramsbury in Wiltshire, August 23, 1524, and his remains were conveyed to Salisbury.

LAWRENCE CAMPEGGIO, or COMPEGIO (28), a native of Bologna in Italy, at first studied the law under his father, and at an early period of his life was chosen to fill the law chair in the university of Padua; afterwards taking orders, he was advanced in 1512 to the bishopric of Feltrio. Created a cardinal in 1517, he was appointed pope's legate, and sent on an embassy to King Henry VIII. of England, to persuade him to unite with the confederate Christian princes against the Turks: failing however in this mission he returned to Rome. In 1524 he was appointed Bishop of Salisbury by papal provision. Four years afterwards he was again deputed to visit the English court, to join with Cardinal Wolsey as judge to try the cause of divorce which the brutal monarch had instituted against Catherine of Arragon, his queen. The trial lasted from the 31st of May, 1529, to the 23d of the following July; when it was prorogued till the 1st of October by Campeggio, who chiefly conducted the proceedings of the court. "The evocation, which came a few days after from Rome, put an end to all hopes of success which the king had so long and so anxiously cherished¹." Disappointed in his hopes, and indignant at the dilatory and just proceedings of the two cardinals, our tyrannic monarch soon wreaked his vengeance on them, by dispossessing the bishop of his see, 1534, and Wolsey of all his preferments, &c. Campeggio retired to Rome, where he died, August, 1539, and was buried in the church of St. Mary beyond the Tiber. The age now under review may be considered truly important in the history of the English church; and the conduct of our bishop may be regarded as having been highly instrumental in its reformation. Had he and Wolsey submissively conceded every thing to the cruel monarch, it is likely that they might have continued in office and in favour; but an implacable and unconscionable tyrant, like Henry, could not brook opposition from a subject. Not satisfied with personal vengeance, he resolved also to curb the papal power, and make it submissive to the will of the monarch. The reforming principles of the times were auspicious to this end, and Henry employed them to gratify his own bad passions. He therefore chose his ministers, and other great

¹ Hume, Hist. England, vol. iv. p. 363, ed. 1803; from Herbert, p. 254.

officers with special regard to this principle; an example of which is found in

NICHOLAS SHAXTON, D.D. (29), who had been Treasurer of Salisbury, President of Gonville Hall, Cambridge, a dependant on Lord Cromwell, and an affected advocate for the reformed doctrines; and who was advanced to this see by Henry VIII. and consecrated in St. Stephen's chapel, Westminster, April 11, 1535. In the convocation of 1536, he joined some other prelates in supporting the king against the papal power². Joining with the Abbot of Reading, he had a serious dispute with his early patron, Lord Cromwell; and afterwards, very strangely, opposed the measures of the king. In 1538 he gave his opinion, in unison with seven other bishops, concerning the monarch's supremacy; yet in the following year he, and Latimer, Bishop of Worcester, resigned their sees rather than subscribe to the law of the Six Articles. The king commanded them both to be arrested and committed to the tower, where they endured a long and rigorous confinement. In this situation Shaxton was accused, in 1546, of denying the real presence, was consigned over to the rigour of the law, and sentenced to be burnt. The prospect of this severe punishment disarmed him of fortitude, and abjuring his pretended heresy he received a pardon. Afterwards, changing principles and conduct, he became a cruel persecutor of the reformers; and when Anne Askew, and some other persons suffered martyrdom, he upbraided them in harsh and illiberal terms for their obstinacy. He was afterwards made suffragan to the Bishop of Ely; and died at Cambridge, August 4, 1556.

JOHN CAPON³, L. L. D (30), Abbot of Hyde, Winchester, and Bishop of Bangor, was translated from that see to this of Salisbury, July 31, 1539. Masking his real character at first, he seemed to favour the reformers and promote their views; but on the accession of Queen Mary to the throne, he

² His printed injunctions to the clergy contain some pointed and strict remarks respecting the royal supremacy, and the worship of images and relics. These were originally sold "at the Close-Gate in Salisbury," and are reprinted in Burnet's History of the Reformation, &c. vol. iii. p. 143.

³ Le Neve, and other authorities write, "*Salcot*, alias *Capon*;" but they do not account for this dissimilarity of names.

ceased to disguise his intolerance and tyranny. In 1555, he sat as one of the judges to try Hooper, Bishop of Gloucester, and signalized himself on other occasions in persecuting the friends of reform. After governing his diocess eighteen years, he died August 6, 1557, and was buried on the south side of the choir. A contest now arose between the pope and the queen about filling the vacant see:

PETER PETOW was appointed by the former, and FRANCIS MALLET by the latter; but during the dispute her majesty died, and the accession of Queen Elizabeth occasioned a decided change in ecclesiastical affairs. Under the new sovereign, and the next bishop, the reformation assumed a positive, popular, and permanent character. Henry the Eighth apparently tolerated it merely to secure his own supremacy; but Elizabeth protected and encouraged it from fervent zeal in the cause. This was greatly promoted by

JOHN JEWEL, S.T.P. (31), who was consecrated Bishop of Salisbury, January 21, 1559-60, after having sustained many vicissitudes and troubles in the prosecution of his studies, and in the support of his principles. As a very distinguished character and prelate, and as living at a time of great importance in the annals of the church, and being, according to Wood, "one of the greatest lights that the reformed church of England hath produced," I think it necessary to detail more fully the events of his life, than those of any of his predecessors or followers. He was a native of Devonshire, and born "at Bowden, in the parish of Berry-nerber, on the 24th of May, 1522⁵." He was educated strictly in Protestant principles, and cherished these during the whole of his life. At the age of thirteen he was sent to the university of Oxford, and was entered at Merton College in 1535: here he profited by the zealous instruction of John Parkhurst, afterwards Bishop of Norwich, who made him his portionist, or post-master. Under this able tutor he prosecuted his studies with extraordinary zeal and assiduity, and with him read over and collated Coverdal and Tindal's translations of the Bible. After spending some years at this college, he

⁴ Athenæ Oxoniensis, vol. i. p. 389; edit. 1813.

⁵ Prince's Worthies of Devon. p. 528; edit. 1810.

was elected a scholar of that of Corpus Christi, August 19, 1539; and on the 20th of the following October took the degree of "bachelor of arts, with great and general applause⁶." This honour stimulated him to still greater exertion; and he is represented to have studied very closely from four in the morning till ten at night. He now took the charge of some pupils, and instructed them in the principles of Protestantism in private, and humanity in public. Chosen to the office of rhetoric professor, he excited much popularity by the style and matter of his lectures, which he continued to read for seven years, and attracted the attendance and admiration of many of his seniors from other colleges: among these was Parkhurst, his former preceptor, who complimented him by a Latin distich. In 1544 he was made master of arts, the fees for which were paid by the same kind tutor. After the death of Henry VIII. Peter Martyr was sent for out of Germany, and appointed divinity professor at Oxford. Jewel constantly attended his lectures, and "by characters which he had invented," (short hand) copied his discourses. In 1551 he obtained the degree of bachelor in divinity, when he also was presented with the small rectory of Sunningwell, near Abingdon. It was his practice, though lame, to walk to his church every alternate Sunday. In these honourable occupations he at once gratified his own feelings, and administered to the mental wants and pleasures of many around him. On the accession of Mary to the throne, the religious horizon was overcast; a storm soon gathered, and the thunders of persecution, and lightnings of intolerance and bigotry, burst forth on the nation. Jewel was one of the first, observes Prince, "that felt the fury of the tempest;" for he was expelled the college without trial or examination. The university however chose him as their public orator, and thus he was retained at Oxford some time longer, but only to experience further insults and cruelties. By force he was compelled to subscribe to certain "popish articles:" and afterwards found it necessary to leave the city during night, and travel on foot, to save his life. Lame, of a weakly constitution, and fearful of his murderous enemies, he walked through bye-

⁶ Prince, ubi. supra.

roads, and after sun-set, to reach the metropolis. In this journey he was found, by a servant of Bishop Latimer, "lying upon the ground almost dead with vexation, weariness, and cold; and who, setting him upon a horse, conveyed him to the Lady Anne Warcup, a widow⁷," by whom he was entertained for some time, and then sent on to London. Even here he was unsafe; and having met with a friend, in Sir Nicholas Throgmorton, who lent him money, and procured him a ship, he went to Frankfort. After remaining there a few months, he proceeded to Strasburgh at the invitation of Peter Martyr, who at that time presided over a college, and who appointed Jewel the vice-master. These divines afterwards went to, and settled in Zurick, at the solicitation of the senate. Jewel however soon afterwards proceeded to Padua, where he obtained the friendship of Signior Scipio, a Venetian, to whom he subsequently addressed his epistle concerning the council of Trent. The death of the cruel and sanguinary bigot, Queen Mary, was a fortunate event for England; for it instantly gave life and joy to every liberal and enlightened person. This change induced Jewel, with several of his friends, to return from exile. He was nominated one of sixteen to meet the Catholics in Westminster, March 1559, and discuss the subject in dispute between the two parties. In the following year he was appointed one of the commissioners for visiting the churches in the west of England, to root out Catholic prejudices, and establish Protestant doctrines. Soon after his return to London he was appointed Bishop of Salisbury; and on the second Sunday before Easter, 1560, preached a sermon first at the court, and afterwards at Paul's Cross, which at the time, and afterwards, occasioned much popular clamour of praise, censure, and controversy⁸. It was soon published, and contained a challenge to all the Roman Catholic world, to produce out of any father, or writer of credit, who lived within six hundred years after Christ, or from any general council during that period, or from the scriptures, any clear and decided testimony to the truth of the popish tenets objected to by the reformers⁹.

⁷ Prince, *ubi. sup.*

⁸ See Churton's interesting *Life of Alexander Nowell*, p. 23, &c.; 8vo. 1809.

⁹ *Humphr. Vit. Juel*, p. 124; *Heylin's Reformation*, p. 302; *Strype's Ann.* vol. i. p. 201.

This bold and novel defiance occasioned much notoriety, and called forth several works in reply; but our prelate only answered one of these, which came from the pen of Dr. Thomas Harding, who was esteemed the most able of his opponents. Fallacy and sophistry could not however stand the test of Jewel's liberal and luminous mind: he prepared his famous "*Apologia Ecclesiæ Anglicanæ*," 8vo. 1562, which involved him in a protracted controversy with Harding¹⁰. His apology was translated into several languages, and circulated all over Europe. It was several times printed in London, and was also translated into English by John Smith, and by an anonymous writer¹¹. Jewel was author of several other works, on theological and controversial subjects. These were successively published, in separate volumes and pamphlets, between the years 1573 and 1594; and the principal of them were collected and printed in one volume folio, English, 1609. To this is prefixed a memoir of his life, "full of faults," written by Daniel Featly. Though it is evident, from the preceding particulars, that a considerable part of our good bishop's time was employed in literary studies, yet he did not neglect the practical duties of his high station. His attachment to learning and literature is evinced by the act of building a library over part of the cloister at Salisbury, and furnishing it with several books. He also kept some poor boys in his house, for the express purpose of instructing them in Latin, grammar, and other branches of learning; and it was his practice to excite laudable competition in these youths, by hearing them dispute on, and discuss the subjects of their

¹⁰ Mr. Churton, in his *Life of Nowell*, p. 126, has preserved a curious passage from a private letter of Jewel's, expressive of his great anxiety about the accuracy of reprinting his book. "I beseech your grace to geeue strait order, that the Latine Apologie be not printed againe, in any case, before either your grace, or somme other haue wel perused it. I am afraide of printers; theire tyrannie is terrible.—From my poore house in Sarisburie, 3 Maii, 1568."—Addressed to Archbishop Parker, and is preserved among his MSS. in Benet College, Cambridge.

¹¹ The word *apology* seems injudiciously chosen in this instance, as well as on a recent occasion by one of our prelates, who entitles a rational and learned essay, "An Apology for the Bible," &c. To apologize is to crave pardon, to entreat forgiveness; but where there is neither error nor vice, there can be no occasion to make apology.

studies during his meals. "Several young students were also supported by him at the university, among whom was Richard Hooker." He was a fervent and zealous preacher, and appropriated much of his time in visiting various parts of his diocese, to instruct and admonish his inferior clergy. It appears that he often presided also in the consistory court, and assisted on the bench of civil justice. Such indeed was his assiduity in the discharge of all his episcopal and civil functions, that he sacrificed his health at the shrine of duty, and died in the fiftieth year of his age, at Monkton-Farley in Wiltshire, on the 23d of September, 1571; his remains were conveyed to Salisbury, and interred near the middle of the choir. The university of Oxford directed Dr. Laurence Humphrey, the regius professor of divinity, to write a memoir, in Latin, of our bishop, which was published in quarto, 1573. "Jewel's character cannot be too highly revered, or too respectfully spoken of. He was a man of great learning and surprising diligence, moderate and humble in his opinions, and meek in his deportment; a strict observer of the behaviour of his clergy, yet a mild reprover of their misconduct, which his vigilance greatly checked, and his caution prevented. His memory is reported to have been very extraordinary, insomuch that he could recollect any thing with once reading; and he improved it very much by art, and a constant habit of employing it. He was an excellent preacher; pious in all he said and did; charitable without ostentation; affable and pleasant in his manners; temperate in his mode of life; and a complete master of his passions¹²." As the sun in a spring morning, rising above the eastern horizon, is often obscured by clouds and mist, but gaining strength in its course dispels the gloomy and deleterious vapours, and gives life, light, and joy to the human race—so Jewel rose in the western world, to check the horrific career of cruel bigotry, to stem the tide of priestly intolerance, to emancipate the human mind from mental slavery, and to prove that philanthropy, learning, and liberality of sentiment constitute the essential characteristics of a true Christian and a good man.

¹² Bliss, in Wood's *Athen. Oxon.* vol. i. 396.

EDMUND GHEAST, or GUEST, D.D. (32), a native of Offerton, Yorkshire, was a fellow of King's College, Cambridge, and consecrated Bishop of Rochester, and almoner to the queen, in January 1559. In December 1571, he was translated to Salisbury; where, having presided five years, he died February 28, 1576-7. He exchanged the manor of Sunning for estates in Dorsetshire, and was a benefactor to the cathedral library. Thorpe, in "*Custumale Roffense*," says he was "employed in reviewing the liturgy in 1579;" but the date, if not the whole statement, must be erroneous. Bale relates that he was author of several books, but these have never attained any publicity. He was interred in the cathedral, near the grave of Wyvil.

JOHN PIERS (33), a native of Berkshire, and Dean of Christ Church, Oxford, was translated from the see of Rochester to this of Salisbury in 1577; and after presiding eleven years, was promoted to the prelatiçal throne of York¹³. After a vacancy of three years,

JOHN COLDWELL (34), was ordained bishop of this see, December 26, 1591; and it is remarked, that he was the first married Bishop of Salisbury after the reformation. This prelate alienated the manor of Sherborne from the bishopric to the crown, at the importunity of Sir Walter Raleigh; and, according to Fuller, "never enjoyed himself afterwards, but died of a broken heart¹⁴." If this was the cause of his death, the effect was remote; as the first act occurred before the bishop's confirmation, and he presided nearly five years: he died October 1596, and was buried near Bishop Jewel.

HENRY COTTON (35), son of Sir Richard Cotton, Knight, a native of Warblington in Hampshire, was advanced to this bishopric in November 1598, after it had remained vacant two years. He became commoner of Magdalen College, Oxford, in 1566; and having taken his degrees in arts, was appointed chaplain to Queen Elizabeth, his godmother, and a pre-

¹³ See Drake's *Eboracum*, p. 356.

¹⁴ Church History of Britain, Cent. xvi. p. 233; Cent. xvii. p. 27. About the same time the Bishop of Exeter transferred the manor of Crediton from his see, and thus greatly injured its revenues. To prevent a repetition of these acts, a statute was now formed and passed, to guard against the alienation, or exchange of church lands, even to, or with the monarch.

bendary of Winchester Cathedral. Favoured by the queen, he was exalted to this see at one step from his chaplainship, and continued to govern it for seventeen years; when he died, May 7, 1615, and was buried in his own church. Godwin (*de Præsulibus*) describes him as not more honourable for his parentage, than eminent for learning, and for those virtues which peculiarly adorn the episcopal office.

ROBERT ABBOT (36), the successor of Cotton, was a student in Baliol College, Oxford, of which he afterwards was elected master in 1609. Having acquired much fame as a preacher, at an early period he was successively preferred to the rectorship of All Saints in Worcester, and to that of Bingham in Nottinghamshire. After taking his degree as D.D. in 1597, he was rapidly advanced to be chaplain in ordinary to King James I. prebendary of Normanton, in the church of Southwell, king's professor of divinity, and afterwards to the episcopal chair of Salisbury, in which he was consecrated December 3, 1615. Bishop Abbot was author of several published works, and left others in manuscript, four volumes of which are preserved in the Bodleian Library at Oxford. Anthony Wood describes him "as a person of unblameable life and conversation, a profound divine, most admirably well read in the fathers, councils, and schoolmen, and a more moderate Calvinian than either of his two predecessors (Holland and Humphrey) in the divinity chair were; which he expressed by countenancing the Sublapsarian way of predestination¹⁵." A sedentary habit of life brought on disease, and hastened his death, which occurred March 2, 1617-8, after presiding little more than two years. He was interred in the cathedral. Anthony Wood gives a list of his writings. An account of his life, &c. is published at the end of an octavo pamphlet, devoted to the memoirs of his brother, Archbishop of Canterbury, printed at Guildford, 1777.

MARTIN FOTHERBY, D. D. (37), the successor of Abbot, was a native of Lincolnshire, and a student of Trinity College, Oxford, where he obtained degrees and a fellowship. At an advanced age he was promoted to this see, but presided not one whole year; being consecrated April 19, 1618,

¹⁵ *Athenæ Oxoniensis*; edited by Bliss; 4to. vol. ii. col. 224.

and dying March 11, 1619-20. He was interred in the church of All Souls, Lombard-street, London. Four of his sermons have been published, and a treatise entitled "*Atheomastiæ*" was posthumously printed in 1622.

ROBERT TOUNSON, TONSON, or TOMPSON, D.D. (38), a native of Cambridge, was elected a Fellow of Queen's College, in that university. King James I. appointed him his chaplain, and afterwards advanced him to the deanery of Westminster, December 16, 1617. This was a prelude to a more exalted station, and we find that he was consecrated Bishop of Salisbury July 9, 1620. Here however his reign was short; and according to Camden, he died in very reduced circumstances in May 1621, leaving a widow and fifteen children. His remains were interred in the abbey church, Westminster, near St. Edmund's chapel, but without any monumental memorial to identify the spot, or record his name. Hacket, who lived near Bishop Tounson's time, describes him as "a man of singular piety, eloquence, and humility"¹⁶.

JOHN DAVENANT, D.D. (39), brother-in-law to the preceding, was appointed his successor. He was son of a London merchant, and born in Watling-street, 1576, and was first admitted a pensioner of Queen's College, Cambridge, and took his masters degree in arts, 1594. His learning and talents soon advanced him to other honours and preferments. In 1601 he took his degree of B.D. and that of D.D. in 1609. In this year he was elected lady Margaret's professor: and in October 1614, he was admitted master of his college, and held that station till 1627. King James I. appointed him, with other learned clergymen, to attend a synod at Dort, to determine a warmly contested controversy with the Arminians. Having effected the object of his mission, and visited several cities in the low countries, he returned home in 1621, and was almost immediately advanced to the see of Sarum. To this he was consecrated June 12, 1621¹⁷. Being appointed to preach before Charles I. in Lent, 1630-1, he

¹⁶ "*Scrinia Reserata*," a memorial offered to the great deservings of John Williams, D.D. &c. Fol. 1693, p. 44.

¹⁷ According to Dodsworth, but Godwin and Le Neve say November 18, 1621.

incurred the displeasure of the monarch by descanting on the predestinarian controversy, which his majesty had strictly enjoined should "be laid aside." For this he was summoned before the privy council, but there justified his conduct, in opposition to the Archbishop of York. Though he escaped any severe censure, or punishment, yet he was afterwards evidently neglected by the court. He was author of a few works on theological and doctrinal subjects: and after governing his diocese nearly twenty years, died April 20, 1641, and was buried in the south aisle of the choir of the cathedral. He gave to Queen's College, Cambridge, the perpetual advowsons of the rectories of Great Cheverel, and Newton-Tony, in Wiltshire, and a rent charge of thirty-one pounds ten shillings per annum, for the founding of two Bible clubs, and to purchase books for the use of the same college¹⁸.

BRIAN DUPPA, or DE UPHAUGH, D. D. (40), succeeded Davenant: but was destined to live in an age of civil discord and calamity, from the then disorganized state of society, and wild conflict between sectarians, republicans, and royalists. Duppa was one of several bishops who possessed the title without its usual honours, profits, and influence. He had scarcely been advanced to the high station, before the republican parliament deprived all the prelates of their respective sees. Duppa was personally attached to his monarch, and accompanied him in his vicissitudes, and even in his imprisonment. Whilst confined in Carisbrooke castle, it is generally said that the king wrote the *Eikon Basilike*; or, Portraiture of his own Sufferings: and it is believed that Duppa materially assisted in the composition of that work¹⁹. Although the publication excited much sympathy in behalf of the persecuted monarch, yet it could not stem the torrent of infatuated republicanism, and the king was doomed to lose his head on the public scaffold. The bishop retired to, and remained in peace at Richmond, till the restoration, when he was reinstated in his see.

¹⁸ Biographia Britannica, and Fuller's Worthies.

¹⁹ Nichols, in "Literary Anecdotes," vol. i. gives a long account of the tracts and controversy about the author of "EIKON BASILIKH."

As a reward for his loyalty and sufferings, he was presented, in the course of two months, with the rich bishopric of Winchester, and constituted lord almoner to the king. The asylum he found at Richmond induced him, when advanced to prosperity, to erect and endow an hospital in that place. He also gave 500*l.* to be expended in the repairs of Salisbury cathedral, and left legacies to the cathedrals of Chichester and Winchester; and several other sums for humane and charitable purposes. Having attained the age of seventy-three, he died at Richmond in the year 1662; and only a few hours before his demise he was visited by Charles II. who begged his blessing. Burnet misrepresents our good bishop's character, but from what motive it is not easy to ascertain. That he suffered much in the cause of his monarch, and in support of his political and religious tenets, is very evident: and the numerous bequests specified in his last will, evince liberality and humanity. He was interred in Westminster Abbey church²⁰.

HUMPHREY HENCHMAN (41), who had been precentor of Salisbury, was consecrated bishop, October 28, 1660. This prelate, like his predecessor, had been a staunch loyalist, and assisted Charles II. both in person and advice, at the memorable battle of Worcester; and afterwards facilitated his escape to France. On the restoration of the monarch, HENCHMAN was rewarded for these acts by the mitre of Salisbury. After presiding here about three years, he was promoted to the see of London, and invested with the office of lord almoner, both which stations he retained till his death, October 1675. During the prelacy of this bishop at Salisbury, some material but not very tasteful alterations were made in the form and decorations of the choir of his church.

JOHN EARLE, D. D. (42), was promoted to this see from that of Worcester, September 26, 1663. The events of this prelate's life have been fully and judiciously narrated by Bliss, the learned editor of a new edition of Wood's *Athenæ Oxoniensis*: and from that narrative we learn that Earle

²⁰ *Biographia Britannica*; *Usher's Life and Letters*; *Lloyd's Memoirs*; *Chalmers's Biographical Dictionary*, vol. xii.

was a native of York, a commoner, and Bachelor of Arts of Christ Church College, Oxford, a Fellow of Merton College, of which he took the degree of M. A. July 10, 1624, and served the office of proctor of the university in 1631. Obtaining the friendship of the Earl of Pembroke, that nobleman presented him to the rectory of Bishopston, in Wiltshire, and he was soon afterwards appointed preceptor to Charles, Prince of Wales. He was next presented to the chancellorship of this cathedral: but was soon doomed to suffer a reverse of fortune, and participate in the hardships and privations which visited the English clergy at that time²¹. Ejected from all his promotions, he retired to Normandy, to avoid personal insult and death. At Rouen he chanced to meet his pupil, Charles II. who made him a private chaplain, and clerk of the closet. Following the fortunes of the exiled monarch, he also shared with him in prosperity; and after the restoration was made Dean of Westminster, commissioner for revising the liturgy, Bishop of Worcester in 1662, and in less than a year promoted to Salisbury. Over this see he presided till November 17, 1665; when he died at Oxford, aged sixty-five, and was buried in Merton College chapel, where a monument, with a long inscription, remains to perpetuate his memory. His literary fame and talents are however more permanently recorded in his "Microcosmography, or, A Piece of the World displayed;" which has passed through several editions, and affords at once a fair specimen of the author's talents, as well as of the literary style and character of the age. Lord Clarendon praises him for his "elegance in the Greek and Latin tongues; as a most eloquent and powerful preacher; and an excellent poet, both in Latin, Greek, and English²²."

ALEXANDER HYDE, or HIDE (43), son of Sir Lawrence Hyde, Knight, was a native of Salisbury, and kinsman of Edward Hyde, Earl of Clarendon, by whose friendship and influence he was promoted in the church. He was first made Sub-dean of Sarum, and Prebendary of South Grantham; and in 1660 was advanced to the deanery of Winchester. He was con-

²¹ See Walker's "Sufferings of the Clergy;" fol. 1714, part 11. p. 63.

²² Clarendon's Account of his own Life, fol. 1759; and Bliss's edition of "Microcosmography," consisting of Essays and Characters; 12mo. 1811.

secrated at Oxford, bishop of this see, December 3, 1665; and dying August 22, 1667, was buried in the cathedral church.

SETH WARD, D.D. (44), a man highly distinguished for his mathematical and scientific attainments, was advanced from an humble station in life to illustrious honours and handsome fortune. At an early age he was made Savilian professor of astronomy at Oxford; and in 1657 was chosen Principal of Jesus College in that university. Two years afterwards he was elected President of Trinity College, Oxford; and being an active member in founding the Royal Society of London, he was made its second president. Having obtained the deanery of Exeter in 1661, he was promoted to the see in the following year, and then exerted himself to remedy the evils arising from the great rebellion. The leases under his see expiring about this time, he obtained considerable sums of money for renewing them: and is said to have expended nearly 25,000*l.* in repairing and ornamenting his cathedral. After presiding here about five years, he was translated to the see of Salisbury; and there displayed the same zeal and interest in behalf of that cathedral and diocess. He repaired both the church and the palace, at his own expense, and employed Sir Christopher Wren to make a professional and scientific survey of the former edifice. This prelate also prevailed on Charles the Second to restore the chancellorship of the garter to him, and make it hereditary in the bishops of Salisbury. He also built and endowed "*the College of Matrons*," for unfortunate clergymens widows, near the cathedral: and towards the latter part of his life, established a hospital for poor men, at Buntingford, in Hertfordshire, the place of his nativity. In Christ Church College, Cambridge, he instituted six scholarships, with privileges equal to those on the original foundation. Though thus mostly occupied in humane and generous acts, his peace of mind and repose was disturbed in 1669, by Dean Peirce, who involved him in a controversy and litigation, respecting the power of bestowing prebends. The dean published a learned essay, to prove the "king's sovereign rights" to this privilege, in opposition to that of the bishop. The contest was referred to ecclesiastical commissioners, who decided against the dean; but it is supposed that this subject preyed so much on the mind of the worthy

prelate, as to undermine his health and mental faculties. He lived however till January 6, 1688-9; when he departed this life, and left many to regret his loss, and admire his general character. His remains were interred in the south transept of the cathedral, where is a large mural marble tablet, with a long inscription to his memory. He was author of a discourse "On the Being and Attributes of God," some sermons, and several essays on mathematical subjects. Bishop Burnet describes him as "one of the greatest men of his age:" and Dr. Walter Pope published a small volume, in 1697, appropriated to his life and actions.

GILBERT BURNET (45), is a name of importance in the annals of English literature, and reflects part of his fame on the see of Salisbury, in which he spent nearly twenty-five years of his life. His memoirs have been often detailed, and are to be found in several publications. In this work I shall be brief, and endeavour to sketch his portrait in a slight, but decided and faithful manner. He was born in Edinburgh, September 18, 1643, and received his education in the college of Aberdeen, where he obtained the degree of M.A. at the early age of fourteen. At first he studied the law, but afterwards directed his chief attention to divinity and general history. At the age of eighteen he was admitted to preach, and attracted attention, and obtained offers of settlement in Scotland: but declining these, he visited England in 1663, and then examined both of our universities. The two following years he devoted to the continent, and remained some time at Amsterdam and at Paris. Returning in 1665, he was ordained priest, and presented to the living of Saltoun. At this time the Episcopalians and Presbyterians were warmly engaged in controversy, and Burnet was involved in the popular dispute. He was however the only clergyman in Scotland, who regularly read in public the liturgy of the church of England. After being elected professor of divinity in the university of Glasgow, he was honoured and benefited by the acquaintance of the Duchess of Hamilton, who prevailed on him to write the "Memoirs of the Dukes of Hamilton." This may be considered the foundation-stone of his fame and fortune: for in consequence of being engaged on this work, he was invited by the Earl of Lauderdale to visit London, to obtain some

useful information respecting the times and persons of which he was about to write. On this occasion he fortunately promoted a reconciliation between the Lauderdale and Hamilton families. Returning to Glasgow he married Lady Margaret Kennedy, daughter of the Earl of Cassalis: but on the day before the marriage, signed a bond, renouncing all claims on the lady's fortune. In opposition to Buchannan and others, he published in 1672 a "Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland;" which was so much approved by the dignitaries of the church, that he was pressed a second time to accept of a bishopric. Visiting London soon afterwards, he had frequent interviews with the king, and his brother the Duke of York, who at first favoured, but afterwards opposed him. These princes were inclined to restore the Roman Catholic religion, to which Burnet was honestly and systematically averse. In behalf of his principles, and urged by the events of the times, he commenced his "*History of the Reformation*," and published the first volume of it in 1679. For this he obtained votes of thanks from both houses of parliament, with a request that he would prosecute and complete the work. In the course of two years he accordingly produced a second volume; but the third, being a sort of supplement to the two preceding, was not published till 1714. A public writer in such times, could not be exempt from open, as well as secret opposition and enmity. At one time the ministry caressed him, at another neglected and even sought to injure him. Thus circumstanced he made a tour to Paris, and was welcomed with great civility. Soon afterwards the bigotted Duke of York was crowned; and Burnet, knowing his disposition, deemed it most prudent to avoid his intolerance and personality by residing in the Netherlands. Here he was prosecuted for high treason, but the states of Holland sought means to protect him. In the great and important revolution which soon followed, and was occasioned by the folly and bigotry of the monarch, Burnet acted a conspicuous part, both with his pen and personal advice. He wrote several pamphlets in support of the Prince of Orange's designs; and, accompanying that prince to England, still assisted him

with his council and exertions, and drew up many state papers and proclamations. As his patron was soon enthroned King of Great Britain, he was secure of favour and preferment. Dr. Crew, Bishop of Durham, proposed to the new king to resign his bishopric in favour of Burnet, on condition of receiving 1000*l.* per annum out of the revenues: but these terms were honestly refused by our author. He was very soon afterwards presented with the Salisbury mitre, and was consecrated March 31, 1689. Being thus advanced to the house of peers, he zealously advocated the cause of moderation and toleration. This year he addressed a "Pastoral Letter" to the clergy of his diocese, concerning the oaths of allegiance and supremacy: and, strange to say, three years afterwards, this book was ordered to be burnt by the common hangman. His first care and attention after being settled at Salisbury, was to establish a plan of discipline and conduct, both for himself and his clerical associates. He was strict in the ceremony of confirmation; frequently visited all parts of his diocese; recommended energy and good conduct in the clergy, and admonished the laity. In performing the duties of his sacred charge, he was conscientious, diligent, and exemplary: and in his parliamentary and political trusts, he seems to have been equally attentive and assiduous. In spite of these corporeal and mental exertions, he lived to attain the age of seventy-two; when he resigned his worldly cares and existence, March 17, 1715, and was interred in the parish church of St. James's, Clerkenwell, London, in compliance with the directions of his will.

From his public acts and literary works, we have ample materials to elucidate the moral, political, and mental character of Burnet. The first was unequivocally commendable, and highly amiable: the second was partly influenced by the times, but was consistent and sincere; whilst the third seems a compound of wisdom and weakness, of philosophy and credulity. It may be said that he wrote too much and too various, to be equally attentive to elegance, eloquence, and profound investigation. In the *Edinburgh Review*, June 1815, he is justly described "as an incorrect writer indeed, and a partizan, but one who wrote with the same feelings

with which he acted; a very able as well as honest man, and perhaps the most amusing memoir writer in our language." These remarks are elicited in commenting on a volume entitled, "A Memorial offered to her Royal Highness the Princess Sophia," &c. 8vo. 1815; and which memorial, the reviewer shows, could not have been written by our bishop. Dr. Johnson rather hyperbolically characterises Burnet's "Life, &c. of the Earl of Rochester," as "a book which the critic should read for its elegance, the philosopher for its arguments, and the saint for its piety." As a divine, Burnet was ingenious, learned, and animated; but as an historian, though generally circumstantial and faithful, he is often vain, credulous, and garrulous. His controversial works are nearly forgotten; but his "Histories of the Reformation," three volumes, folio—and of "His own Times," two volumes, folio, are useful and valuable publications: whilst his Lives of the Earl of Rochester, one volume, octavo—and of Bishop Bedel, one volume, octavo—and of Sir Matthew Hale, one volume, octavo, are essential parts of the biographical library.

Chap. V.

ACCOUNTS OF TWELVE SUCCESSIVE BISHOPS, WHO PRESIDED DURING THE EIGHTEENTH CENTURY, ETC.

WILLIAM TALBOT (46), a native of Stourton Castle in Staffordshire, was only son of William Talbot of the same place, who was buried in Kinver church, Staffordshire. Having studied with success in Oriel College, Oxford, he there took his degrees, and soon afterwards was promoted to the deanery of Worcester, through the influence of his kinsman, Charles Talbot, Earl of Shrewsbury. On the death of Dr. Fell, in 1699, he was translated to the bishopric of Oxford, and at the same time allowed to hold his deanery in commendam. Here he presided fifteen years, and was then advanced to the see of Sarum, April 23, 1715: and having sat here till 1721, was then raised to the rich bishopric of Durham, where he died in 1730¹.

RICHARD WILLIS (47), Dean of Lincoln and Bishop of Gloucester, was nominated the successor of Bishop Talbot, and was translated to this see November 21, 1721. He was chaplain to King William, and particularly noted for extempore eloquence. George I. promoted him to the see of Winchester in 1723, where he presided eleven years, and died there in 1734. His successor, at Salisbury, was

BENJAMIN HOADLEY (48), who excited much popularity by his controversy with Dr. Atterbury, on the doctrine of non-resistance. Although

¹ Some authorities state, that Bishop Talbot was a native of Lichfield; but as the father resided at Stourton Castle, it is most probable that his only son was born there. See Collins's Peerage, by Brydges, v. 232.

Queen Anne disregarded the recommendation of the House of Commons to grant Hoadley some preferment, he afterwards was promoted to the see of Bangor, by George I. but never visited his diocese. His time and pen were employed in polemical divinity; and from his writings arose the "*Bangorian controversy*," which, though at first directed to the temporal power of the clergy, ultimately involved that of monarchs. It was the doctrine of Hoadley, that the king was invested with the right of governing in ecclesiastical polity. His writings led him into a controversy with Dr. Sherlock, the learned Dr. Snape, and Mr. Law. He also engaged in a public dispute with Dr. Hare on the nature of prayer.

"Let pious Hoadley next his station find,
Grown man in body now, but more in mind;
His looks are in the mother's beauty drest,
And *Moderation*¹ has inform'd his breast
He preach'd—when he did railing fools detest²."

In 1721 Hoadley was translated to Hereford, and in 1723 to Salisbury, where he presided eleven years, and then followed his predecessor to Winchester, where he died and was buried in 1761, aged eighty-five. This prelate may be justly regarded as one of the most celebrated polemical and controversial writers of his own, or of any other age. He commenced in 1703, with a tract in vindication of the conforming clergy, and continued to write and publish till a late period of his life.

THOMAS SHERLOCK (49), a native of London, was translated to Salisbury on the removal of Hoadley, November 8, 1734. His father, Dr. William Sherlock, was Master of the Temple, and was succeeded in that office by Thomas in 1704, who was afterwards chosen Master of Catharine Hall, Cambridge. He was subsequently promoted to the chancellorship of that university. Sherlock was also successively advanced to the deanery of Chichester in 1716, to the see of Bangor in 1728, and in 1734 translated to Salisbury. In 1747 he was offered the metropolitan mitre of Canter-

¹ The subject of one of his sermons.

² A poem by Dunton. Nichols's Anecdotes; vol. v. p. 81.

bury, which he declined on account of ill health; but in the following year accepted that of London, where he died in his eighty-fourth year, A. D. 1761. Sherlock, like his predecessor, was deeply involved in controversial and doctrinal subjects: but most of these writings have become uninteresting. His sermons, in four volumes, octavo, are however still much esteemed, for their style and erudition. He gave large sums of money to the sons of the clergy; sent two thousand copies of his discourses to be distributed in the colonies and settlements of America; to Catharine Hall, Cambridge, he bequeathed his library, with a donation for the maintenance of a librarian, and the foundation of a scholarship; and during his stay at Salisbury, particularly exerted himself in repairing and improving his cathedral. It may be remarked, that Hoadley and Sherlock were contemporaries while under graduates at college, that they were opposed to each other in the Bangorian controversy, successively filled the see of Salisbury, and both died in 1761.

JOHN GILBERT (50), a Canon of Christ Church, Oxford, and Dean of Exeter, was installed Bishop of Landaff in the year 1740. In 1748 he was translated to Salisbury; and after presiding here till 1757, was promoted to the archiepiscopal chair of York. He was then succeeded by

JOHN THOMAS (51), who was at that time preceptor to his present majesty, and Bishop of Peterborough. He sat here only four years, when he was promoted to Winchester; where he died in 1781, and was interred in the south aisle of the cathedral, where an inscription specifies his birth and successive promotions.

The Honourable ROBERT HAY DRUMMOND (52), second son of George Henry, Earl of Kinnoul, was translated from the Welsh see of St. Asaph to that of Salisbury in 1761, and before he had presided here one year he was promoted to York. He preached the coronation sermon at the time their present majesties were enthroned. A short memoir of his life, with six sermons, and a letter on theological study, were published in a small octavo volume, 1803.

JOHN THOMAS (53), the second bishop of that name, was of Catharine Hall, Cambridge; and at an early period of life was appointed chaplain to

the English factory at Hamburgh, and resided there many years. During his stay he published a *Spectator* in high German. Soon after his return to England he was elected, but not consecrated, Bishop of St. Asaph in 1743, and promoted to Lincoln in the same year. He was translated to Salisbury in 1761, and died there July 1766. Dr. Combe, in a memoir of the Rev. R. Southcote⁴, characterises Bishop Thomas by saying, he was "a good-tempered man, and a worthy man, but had his failings. He was pleased with the company of persons of rank, and had not firmness of mind sufficient to refuse what a great man asked as a favour. One living fell; a lord asked for it, and had it: another living in his presentation became vacant, and the same thing happened through an earl or a duke." Dr. Thomas married four times; and the motto on his ring at the last wedding is said to have run thus:—"If I survive, I'll make them five⁵."

JOHN HUME (54), was a prebendary of this cathedral in 1742, and made Canon Residentiary of St. Paul's in 1748. In 1758 he was installed Bishop of Bristol, and soon afterwards advanced to Oxford. Here he presided till 1766, when he was translated to Salisbury, where he died, in July 1782, and was buried near the grave of his predecessor.

The Honourable SHUTE BARRINGTON (55), youngest son of John, Lord Viscount Barrington, was entered Gentleman Commoner of Merton College, Oxford, 1752, and elected fellow in 1755. In 1760 he was made chaplain to the late king, and Canon of Christ Church the following year; about which time he married Diana Beauclerk, daughter of Charles, second Duke of St. Alban's. This lady died without issue in 1768. In 1770 Mr. Barrington married, a second time, Miss Guise, sister and heir of Sir William Guise, Baronet. After being appointed Canon of Windsor, he was promoted to the see of Landaff in 1769, and translated to that of Salisbury 1782. Here he presided nine years, and during his prelacy directed many essential improvements in the cathedral and palace, when he was promoted to the rich see of Durham, where his lordship still presides honoured and admired.

⁴ Nichols's Literary Anecdotes, &c. vol. vi. p. 364; from Southgate's Catalogue of Books; drawn up by Dr. Combe.

⁵ Nichols's Literary Anecdotes; vol. iv. p. 732.

Bishop Barrington is author of a volume of sermons, charges, and tracts; and during his stay at Salisbury established a fund of two thousand pounds, the interest of which is to be distributed annually among the poor clergy and their families at the discretion of the bishop. He also appropriated the sum of six thousand pounds (which had been bequeathed to him by the reverend Mr. Emily), to augment the revenues of the almshouse, or college of St. Nicholas in Salisbury⁶.

JOHN DOUGLAS (56), is a name of importance in the annals of the see of Salisbury, as well as in those of English literature. Goldsmith has rendered it extensively popular, in his exquisite poem of "Retaliation," by pronouncing Douglas, "the scourge of impostors, the terror of quacks." This alludes to his essay exposing the forgeries of Lauder, who had invidiously endeavoured to undermine the fame of Milton, by interpolating the poems of some continental authors, with Latin translations of various passages from Paradise Lost. Never perhaps, in the literary world, was there an instance of more artful and villanous criticism, and never was craftiness more completely detected, and laid open to public contempt and indignation. Douglas's pamphlet, published in 1750, was entitled, "Milton vindicated from the Charge of Plagiarism;" and it is distinguished by accuracy of knowledge, perspicuity of language, and a tone of dignified moderation, too seldom observable in the triumphant assailant of weakness and imposture⁷. In 1754 Mr. Douglas again appeared before the public, as author of "The Criterion; or, Miracles examined;" which was designed as a refutation of the specious objections of Hume and others, to the miracles of the New Testament. The following year he produced another pamphlet, entitled, "An Apology for the Clergy" against the Hutchinsonians; and soon afterwards appeared another pamphlet, "The Destruction of the French foretold by Ezekiel;" being an ironical exposition of the sentiments and style of the

⁶ Dodsworth's Historical Account, &c. p. 86.

⁷ It is rather curious to reflect on the influence of political prejudice: Dr. Johnson, though an acute and discriminating critic generally, was so blinded by his antipathy to Milton, that he readily and willingly credited Lauder's accusations.

Hutchinsonians. In 1756 Mr. Douglas once more stood forward as the detector of literary fraud, by publishing a pamphlet against Archibald Bower, a Scotch jesuit, who had printed by subscription "A History of the Popes." The irritated jesuit replied with anger, and continued to reply and animadvert in three separate pamphlets: these produced counter criticisms from Douglas, who, in "Bower and Tillemont compared," in "A full Confutation of Bower's Three Defences," and in "The complete and final Detection of Bower," fully succeeded in exposing the falsehood and infamy of his antagonist. His literary labours and honours did not terminate here, for in 1760 he published anonymously, "The Conduct of a late Noble Commander" (Lord George Sackville) "candidly considered." At the same time he wrote "A Letter to two great Men on the Approach of Peace." In 1760 he produced a preface to the translation of "Hooke's Negotiations;" and in the following year appeared "Seasonable Hints from an honest Man;" being an exposition of Lord Bath's sentiments. Mr. Douglas was also author of other acknowledged, and also of several unacknowledged pamphlets, letters, and essays. His writings are distinguished by correctness of judgment, extent of literary knowledge, terseness of expression, and liberality of sentiment. Attached to literature, he assiduously devoted every leisure moment to its alluring and gratifying pursuits; and even till within the two last days of his life devoted some hours each day to reading. Such is the literary character of Bishop Douglas; who blessed by Providence with strong natural talents, cultivated them with zeal and judgment: he did not however, like the miser, hoard them for selfish and penurious gratification; but exerted his mind for public advantage and utility; and has thus secured to his name and memory, a perpetuity of glory. In his official duties and character he was upright, sincere, and exemplary; whilst benignity of temper, and suavity of manners, distinguished him in his public and private intercourse with society. He was a native of Pittenween, Fifeshire, Scotland, and born there in 1721. In 1736 he was entered a Commoner of St. Mary's Hall, Oxford; and two years afterwards was removed to Baliol College, where he took a bachelor's degree in 1741. After spending a year abroad, he returned and took his masters degree,

and was ordained deacon in 1744. At this time he was appointed chaplain to the third regiment of foot guards, which he joined in Flanders; but returned the next year, and was elected one of the exhibitioners in Baliol College. Soon afterwards he was chosen by Lord Bath to accompany Lord Pulteney, as tutor, on his travels. This was the commencement of his promotion and fortune; for his patron proved not only a true, but powerful friend. After obtaining three different livings, he married, in 1752, Miss Dorothy Pershouse; but lost this lady within three months. In 1758 he took his doctors degree, and was presented by Lord Bath with the living of Kenley in Shropshire; and in 1760 was appointed one of the king's chaplains. Lord Bath procured for him a canonry at Windsor in 1762; and at his death, in 1764, bequeathed him his valuable library, which however was relinquished to General Pulteney, in consideration of one thousand pounds. The general again bequeathed it to him at his death, and again the same sum was given in order to keep the library in Bath House. Mr. Douglas married in 1765, a second time, Elizabeth, daughter of Henry Rooke, Esq.; and the next year was removed from the chapter of Windsor to that of St. Paul's. In September, 1787, he was promoted to the see of Carlisle, and in 1788 was made Dean of Windsor. These promotions were only preliminary to the more lucrative and distinguished see of Salisbury, to which he was translated, June 1791; and here he remained till his death, May 18, 1807. His remains were interred in St. George's Chapel, Windsor.

JOHN FISHER (57), was selected by his majesty to succeed Bishop Douglas, and was promoted from the see of Exeter to that of Salisbury in 1807. He was born in 1748, and early placed in Peter House, Cambridge. In 1773 he was elected a Fellow of St. John's College in the same university. Being appointed in 1780 one of the preceptors to Prince Edward, now Duke of Kent, he thus obtained introduction to court, and was soon nominated one of his majesty's chaplains. In 1786 he was made Canon of Windsor; and in 1805 appointed Preceptor to her Royal Highness the Princess Charlotte of Wales.

Chap. VII.

DESCRIPTION OF THE FORM, ARRANGEMENT, AND CONSTRUCTION OF THE CHURCH; ALSO OF ITS EXTERIOR AND INTERIOR STYLE OF DESIGN AND ORNAMENTS; AND OF THE VARIOUS PORTIONS OF THE EDIFICE, WITH REFERENCE TO THE ACCOMPANYING PRINTS.

THE origin and the time of building Salisbury Cathedral having been already stated, it now remains for me to describe and define the peculiarities of the edifice, to point out its character as a whole, and to particularise it in detail. This church is remarkable as being the most uniform, regular, and systematic in its arrangement and architecture of any ancient cathedrals in England; and in this respect is also contradistinguished to those on the Continent: for whilst all the others consist of dissimilar, and often heterogeneous parts and styles, that of Salisbury is almost wholly of one species, and of one era of execution. It appears not only to have been constructed from one original design, but to have remained to the present day, nearly in the state it was left by its builders: at least we do not readily perceive any very discordant additions, or serious and palpable dilapidations. Hence consistency and harmony are its characteristics; and from this cause the architectural antiquary must view it with admiration, and investigate its execution with satisfaction, and even with pleasure. Independently of the style, or class of architecture, and divested of all prepossessions or prejudices in behalf of Grecian, Roman, or other classical examples, as certain edifices are called, the young

architect is required to scrutinize the present cathedral, for its symmetry, magnitude, and construction. He will do well to analyze his own emotions, after first viewing this noble pile, and endeavour to ascertain the causes of amazement, admiration, or delight, as these may be jointly or separately excited by the object. It is his duty to store his mind with knowledge, to seek for useful information rather from example than from theory: and this cannot be better acquired than from an edifice that has stood the test of eight centuries, is evidently scientific in its design, and bold and original in execution. Such is the church we are now surveying: and therefore I have thought it requisite to represent its general features by perspective views, taken internally and externally; and by plans, sections, and details, to show its anatomy, or constructive arrangement, and individual forms.

The whole of this cathedral may be said to consist of six distinct and separate portions or members:—1. The body of the church:—2. The tower and spire:—3. The cloister:—4. The north porch:—5. The chapter-house: and, 6.—The chantries and monuments. Each of these has a peculiar and positive character and appropriation, and each is contradistinguished to the others by marked forms, and dissimilarity in style and ornament. The church consists internally of a nave, with two lateral ailes; a large transept, with an eastern aile branching off from the tower; a smaller transept, with an aile east of the former; a choir, with lateral ailes; a space east of the choir, and a lady chapel at the east end. On the north side of the church is a large porch, with a room over it; and rising from the intersection of the principal transept with the nave is a lofty tower and spire. South of the church is a square cloister, with a library over half of the eastern side; a chapter-house; a consistory court; and an octangular apartment, called the muniment-room.

Salisbury Cathedral is not only peculiar for its uniformity of style, but is also remarkable for its insulated and unencumbered state and situation: for whilst most of the other great churches of England are obscured and almost enveloped with houses, trees, and walls, that of Salisbury is detached from all extraneous and disfiguring objects, and is thus laid open

to the inspection of the spectator¹. It is thus rendered easy of access and of examination from several different points of view; and hence may be studied by the draftsman and architect, from such stations as best display the form and effect of the whole. From this circumstance Salisbury Cathedral is popularly regarded as the finest church in England; and from the same cause, it is certainly peculiarly imposing on the eye and imagination of the stranger. It is customary for visitors to approach it from the east; and having reached the north-east angle of the enclosed cemetery, where the whole edifice is commanded at a single glance, the effect is pleasingly sublime. PLATE II. shows it from this station, where it constitutes at once a beautiful and picturesque mass. A series and succession of pediments, pinnacles, buttresses, windows, and bold projections, crowned with the rich tower and lofty spire, are embraced at one view, and fill the eye and mind as a homogeneous whole. This northern front however is generally monotonous in effect, and to be seen to advantage should be visited when the morning sun lights up one side of the tower and the eastern sides of the transepts, as in the print here referred to; or when the summer sun is declining in the west, and throws its golden rays on the northern faces of the transepts, and tips the pinnacles and other projections with sparkling gleams of brightness. At this time also the recesses are dark and solemn, which enhance the grandeur, and augment the magnitude of the edifice. In the twilight of evening, or when the moon is about forty-five degrees above the western horizon, and displays her

¹ The practice of building houses and offices, and of attaching other objects to cathedrals and churches, cannot be too strongly and unequivocally reprobated. It is not merely offensive to the eye, but is incompatible with the original intent of the architects and founders, and is highly injurious to the stability of an edifice. The Abbey church of Bath, and the Temple church, London, are two glaring instances of this shameful practice; where the owners of the ground, for the paltry consideration of receiving a few annual pounds, have permitted the walls of those churches to be cut away, their windows filled up, drains made into the foundations, and the architectural features not only obscured, but partly destroyed. It is really lamentable that such nuisances should be permitted: and it is equally to be regretted that national buildings should be at the mercy and caprice of ignorance and avarice.

silvery face amidst solemn azure and fleecy vapours, then the effect is still more awful and impressive: the enthusiastic spectator is rivetted to the scene; his mind wanders in reveries of delight; and his enraptured imagination "darts from heaven to earth, from earth to heaven," in rapid and daring flights. Should the deep-toned organ sound at such a moment, and reiterate its solemn music through the ailes, the effect would be infinitely augmented.

Considered also with relation to *architectural and picturesque effect*, other points of view may be selected and examined as fine, beautiful, or grand. The *East End*, Plate III. is a singular instance of symmetrical arrangement of parts, and may be said to embrace an association of the beautiful, picturesque, and sublime. From the correspondency and harmony of members the first is produced; whilst the second may be said to reside in the variety of pinnacles, pediments, surface, and parts, with the pyramidal arrangement of the whole: and the magnitude and loftiness of the transepts, and end of the church, with the misty altitude of the spire, certainly produce a sublime effect.

The *South Side* of the edifice corresponds in elevation with the north, but is partly obscured by the chapter-house, the muniment-room, the library, and the cloister. The wall of the latter, indeed, rising very high, and being flat and unornamented, is injurious to the effect of that side. In picturesque and scenic features however this blemish is partly counteracted, by various clumps, single trees, and shrubs, with which the bishop's garden abounds, and which are disposed with much taste. The extent of this garden, and its park-like appearance, constitute pleasing contrasts and variety to the other views of the cathedral. From the drawing-room* of the bishop's palace the annexed *view* is sketched: and displays three faces of the chapter-house, part of the great transept, and a turret of the western front.

* This is a noble and elegant apartment, and contains several portraits of the bishops of the see; the oldest of which is that of Duppa, and the latest that of the present prelate by Northcote.

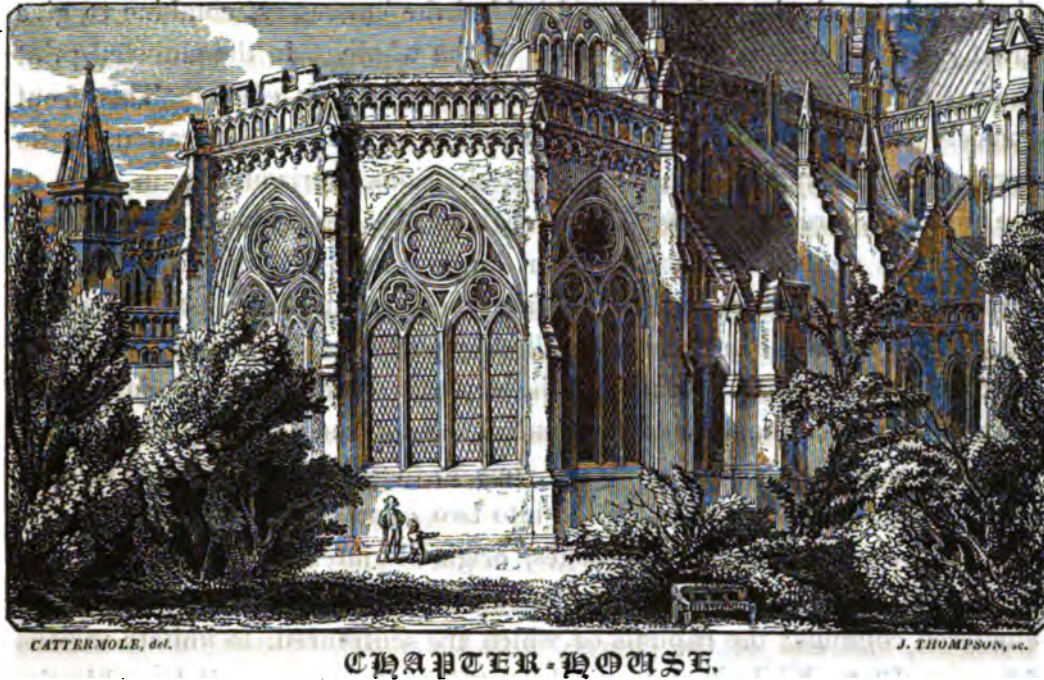


Plate VIII. shows part of the south transept, the tower rising from its junction, with the nave, part of the cloister, and the staircase and turret to the roof of the chapter-house, as seen from the cloister.

In the *western fronts* of their large churches, the ecclesiastical architects generally exerted their powers to produce novelty, variety, elegance, and grandeur. Those of Wells, York; and Peterborough, are peculiarly interesting examples: each is dissimilar to the other, but each has its individual and eminent beauty. That of Salisbury is also generally regarded as very fine; and I am willing to allow that it has some positive, and some relative merits; but the one is to be found in parts, and the other when compared with many mean or ordinary facades. Its buttresses, windows, and bold niches are so many elegant features; but the formally square outline of the whole front, as seen in elevation, (Plate V.) cannot be considered either beautiful, picturesque, or pleasing. This point was chosen for the purpose of showing the true architectural design of the front. The colouring of this elevation, when lighted up by the evening sun, and the deep and sharp

shadows beneath the canopies and behind the buttresses, combine to give great richness, and a brilliant effect to the whole. In the annexed print the artist has successfully attempted to display this effect. This front consists of five divisions, or compartments, of varied decoration, in its perpendicular arrangement; with eight divisions, horizontally, in each of the angular staircase turrets; six in each of the next compartments; and five in the central division. Four large buttresses, ornamented with canopied niches, statues, &c. project from the face; and three lower compartments between these buttresses are filled by porticoes, or porches, supported on clustered columns. Each of these porticoes has three open arches, crowned with pediments; and the central arch of each has a corresponding opening, or door-way to the interior, one to the nave, and another to each aisle. That of the centre is divided into two equal divisions by a clustered column, over which are three niches, originally intended for statues. On the right and left of this door-way are some blank arches, supported by clustered columns; the capitals of which are sculptured, to imitate various foliage. Plate XVI. No. 4. displays three of these capitals, with the deeply-cut archivolt mouldings of the arches. The remaining features of the west front may be said to consist of a principal central window, divided into three lights, communicating light to the nave; two double windows in the pediment above, opening to the space between the lead roof and arched roof; a single window of two lights, over the lateral porches, and opening to the aisles; two other windows of double lights, communicating to the galleries over the aisles: besides which there is a great number of niches with bold canopies, a few statues, pedestals for others, and a band of lozenge-shaped mouldings, with quatrefoil panels, extending horizontally across two divisions of the front, and returning round the turrets. As the architect could not continue this ornament in a straight line, through the middle compartment, he has raised it over the windows, and thus contrived to fill a space that would otherwise have been blank. The eastern side of the western front, with its ground plan, are shown in Plate XVIII. which also displays a sectional representation of the form and construction of the walls and buttresses, the vaulting of the nave and

the ailes, the space and timber work between the vault and roofs, with an elevation of the interior west end of the nave and ailes. The accompanying *plan* shows the walls, a window on the north side with its central mullion and detached columns, the staircases, projection of the buttresses, proportion and situations of the clustered columns of the nave, direction of the groined ribs in the vaults, with the door-way, &c. to the consistory court, from the south aile.

The *North Porch*, Plate IV. projects from the northern aile, near the west end; and, both in the ground plan and general views, it appears a discordant and extraneous object. It neither assimilates with the elevation, nor is it supported by any corresponding appendage*. As a single architectural object it is however beautiful, both internally and externally; and is in the same style as the western front.

The *Tower*, (see Plates VII. and XXII.) rising from the roof, and near the centre of the church, consists of three divisions; and its whole surface is decorated with pilasters, columns, arches, panels, crocketed pediments, foliated pinnacles, and three different and varied bands or parapets. Each angle of this tower is crowned with an octangular spire turret, having an embattled base, and ornamented with knobs at each angle. Connected with these, and disposed to unite them with the spire, are four ornamented members, charged with knobs, pinnacles, crockets, and finials. The octangular *Spire* rises from the centre of the tower: four of its sides rest on the walls of the tower, and four on arches raised at the angles. At this place the wall of the tower is five feet in thickness; two of which are occupied by the base of the spire, two by a passage round, and one by the parapet. The wall of this spire gradually diminishes in thickness for about twenty feet above the tower, where it is reduced to nine inches, and

* In buildings, and most artificial objects, the eye requires uniformity and symmetry; whereas in the great features of nature, and in scenery, we wish to see variety and intricacy. If a house be built with two wings, these should be uniform; but nature never forms two trees, two mountains, or two cascades alike. The architects of our great churches generally united this parallelism of parts with variety; and from the magnitude of their works, thus combined in one structure the elements of beauty and sublimity.

is continued of that thickness to the summit. The timber framing within is curiously and ingeniously contrived. Externally the spire is ornamented with ribs at every angle, each of which has two rows of knobs attached to it. The spire is divided into four nearly equal portions, by bands of tracery, panels, &c.; and at the base are four decorated door-ways to the parapet of the tower. The two uppermost divisions, or stories of the tower, and the whole of the spire, are evidently of later erection than the church, or of the lower story of the tower; the style of architecture is more enriched; and in the forms and ornaments of the pediments, pinnacles, and open parapets, resemble the much-admired Crosses⁴ raised by King Edward I. and other works erected at the end of the thirteenth century. It seems that the architect of this spire was ambitious of carrying its apex higher than any similar building of stone⁵ in England; and though it is not of equal altitude to that of St. Stephen's church at Vienna, or that of Strasburgh⁶, yet its vast height has rendered it an object of popular wonderment, as well as of great curiosity and interest to the architect. From the ground to the highest point it is four hundred and four feet, as ascertained by Colonel Wyndham in 1684. Other accounts state it at four

⁴ See these represented and described in the first volume of "the Architectural Antiquities of Great Britain." In Dodsworth's "Account," the erection of the spire is referred to the beginning of Edward the Third's reign; when some great alterations were certainly effected about the church. In 1331 that monarch granted his letter patent to the Bishop, &c. of Salisbury, to remove the stones and other materials from the deserted cathedral of Old Sarum, "for the improvement of the church of New Sarum, and the close thereunto belonging." These materials appear rather to have been employed in raising a lofty embattled wall round the close, than in the construction of the spire; for in the present walls of the bishop's garden, we perceive many sculptured stones with Norman ornaments, &c.

⁵ The spire of the church of *Old St. Paul's*, London, said to have been constructed in 1221, was five hundred and twenty feet in height; but it consisted mostly, if not wholly, of timber and lead. The height, to the top of the cross of the present dome, is three hundred and seventy feet. (See *History and Description of St. Paul's Church*, &c. by Edmund Aikin, Architect; with Plans, Elevation, Section, &c; 4to. 1813.) The great column of London, called "the Monument," is two hundred and two feet high; just half the height of the spire of Salisbury.

⁶ That of Strasburgh is said to be four hundred and fifty-six feet in height; and that of Vienna, four hundred and sixty-five feet.

hundred, and at four hundred and ten feet; but the colonel appears to have been careful and scientific in his operations: and from the height of the object, and its complicated timber-work and floors, it is scarcely possible to be specific to two or three inches. In designing this tower and spire, as supplementary to the former work, the architect evinced an original and daring genius: he seems to have spurned at precedent, and boldly determined to raise a lofty edifice in the upper regions, and create a foundation for it far above the earth. To have made plans, designs, or models for the whole tower and spire, *ab origine*, would not have been difficult or surprising; but to determine on such a thing, after the tower had been built, and its foundation had received its destined load, was an act of enthusiasm bordering on infatuation. Such however are the amazing powers of the human mind, when inspired by genius and governed by science, that apparent impossibilities can be surmounted, and prodigies of art effected. To raise the tower and spire, as now executed, it was necessary to strengthen and sustain the older work with numerous buttresses, iron braces, and other contrivances; for the old wall was slight and thin, as more than half of its thickness was occupied by a corridore, or open gallery. It was also perforated by eight door-ways, as many windows, and four staircases at the angles. Price, in his "Observations," says, that "one hundred and twelve additional supports, exclusive of bandages of iron, were introduced into this part of the tower." The windows were filled up, and three hundred and eighty-seven superficial feet of new foundation were formed. At the same time it is presumed that the arches and counter arches were raised across the small transept. (See Plate XI.) "All these circumstances together," Price observes, "are enough to frighten any man in his senses, from pursuing so rash and dangerous an undertaking;" yet the architect prosecuted and completed the arduous task. It has now braved the storms and tempests of more than five centuries, and if carefully superintended may remain double that length of time. That a structure of such altitude and dimensions should have swerved from the perpendicular is not surprising, and we accordingly find that a settlement has taken place at the western side, or rather in the piers or clustered columns under the

north-western and south-western angles of the tower. This was discovered soon after the work was completed; and various methods have been employed, at different times, to ascertain the precise extent of the declination, and to counteract its danger. By the examination and account of Price, we learn that at the top of the parapet of the tower, the wall declines nine inches to the south, and three and three-eighths to the west; whilst at the capstone of the spire, the declination is twenty-four inches and a half to the south, and sixteen and a quarter to the west.

Although this spire is an object of popular and scientific curiosity, it cannot be properly regarded as beautiful or elegant, either in itself, or as a member of the edifice to which it belongs. A maypole or a poplar tree, a pyramid or a plain single column, can never satisfy the eye of an artist, or be viewed with pleasure by the man of taste. Either may be a beautiful accessory, or be pleasing in association with other forms. The tall thin spire is also far from being an elegant object. Divest it of its ornamental bands, crockets, and pinnacles, it will be tasteless and formal, as we may see exemplified in the pitiful obelisk in the centre of Queen Square, Bath; but associate it with proportionate pinnacles, or other appropriate forms, and like the spire of St. Mary's church in Oxford, and that of the south-western tower at Peterborough Cathedral, we are then gratified.

The *Cloister* occupies a square area on the south side of the nave of the church, and extends from the transept to the west end. It is separated from the church by an open space called the plumbery, and consists of a continued arcade, with a wall on one side, and a series of windows or openings, between buttresses, on the other. The arched roof has one moulding or rib, springing from clustered capitals on the open side, and resting on the capital of a single shaft on the enclosed side. Two other ribs intersect each other at the centre of each arch, and are there adorned with a sculptured boss. One of these bosses, in the compartment next to the chapter-house, is represented in Plate XVI. No. 2; a plan of the cloister is given in Plate I; and a view of it from the north-east angle in Plate XXI. Each window consists of four openings, divided by a clustered column in the centre, and two single shafts. A *plan* of one of

the buttresses, with a series of eleven small shafts attached, &c. is shown in Plate I. Fig. VII. The upper portion of each window, in the cloister above the capitals, appears to have been glazed originally, as the mullions are provided with rabbets for the glass. Branching out of the cloister, on the east side, is a *Vestibule*, or entrance to

The *Chapter-House*; which is an interesting building, and is highly curious and beautiful internally, for its style, disposition, and ornaments⁷. It is of an octagonal form, having six sides of nearly corresponding character, and two others of different forms and appropriation. A stone seat and plinth continue round seven of the sides, but these members are discontinued at the entrance. At the east end this seat is raised one step above that at the other sides, and is divided into seven compartments, or deep niches, which were originally intended for the bishop and six principal dignitaries; whilst the other niches, or rather panels, amounting to thirty in number, were appropriated as seats to the canons; and one seat on each side of the entrance was for the chancellor and treasurer. The capitals, archivolt mouldings, and a series of sculpture above the arches, are executed in an elaborate, and some of them in an elegant manner. In Plate XVII. six of these capitals are represented; two of which, 4 and 6, are from the east end; and 5 is a capital at the back of the niche. Over the capitals is a series of *busts*, or bracket heads, which are continued all round the edifice, and which are curious for their diversity of forms, characters, and expression: three of these are shown in the title-page, and four others in Plate XXIII.; in which print is represented four different compartments of the *sculpture*, with the style of the mouldings of the arches. Two of these groups, in the lower compartment, are distinguished by simplicity, and apposite appropriation of their forms, grouping, drapery, and general expression. Beneath the arches there were formerly circular paintings; and it is probable that the whole interior of the chapter-house was

⁷ "Nothing in Architecture," observes the judicious Gilpin, "I think can be more pleasing than these buildings; nor does any thing militate so much against a servile attachment to the five orders. The Greek and Roman architecture no doubt possess great beauty; but why should we suppose them to possess *all* beauty?" *Western Counties*, p. 63.

originally painted, gilt, and otherwise embellished: the floor was also formed of glazed tiles, most of which still remain. Fancy can partly draw a picture of this noble and highly-embellished apartment: when a "dim religious light," passing through the many-coloured stained glass, refracted a countless variety of tints on the painted surface of the walls, and which harmonizing with the glazed floor, and with a vaulted roof perfectly in unison, must have produced a coup-d'œil of transcendent richness and splendour. It is lighted by eight windows opening between so many buttresses*. These windows consist each of four lights, divided by three mullions of tall thin shafts. The large arch is filled by a circular moulding, enclosing another moulding, formed into eight portions of circles. Two other circles, including quatrefoil mouldings, fill up the centres of two other arches. See Plate XIV. being a view of the Chapter-House from the east side, looking west, and showing the central clustered column, the old chapter-table, the lower tier of niches, clustered columns against the buttresses, the mullions and forms of the windows, the form and tracery of the roof, and the entrance compartment. Part of the latter is displayed more at large in the *title-page*, which consists of circular mouldings, four emblems of the evangelists, and a blank quatrefoil panel. The latter formerly contained some piece of sculpture, probably the crucifixion; but this, with much of the sculpture, stained glass, and painting, were probably destroyed and defaced when the Cromwellian commissioners, with their soldiers and horses, were quartered in this church, and when these vulgar and brutal fanatics thought it meritorious to annihilate or mutilate every object of art and taste. The arch on the outside of the entrance is adorned with a series of fourteen small niches and statues, disposed in a hollow moulding: these statues are representative of various Catholic punishments. Immediately over the central column of this entrance is the elegant bracket delineated in Plate XVI. No. 1. Another capital of the chapter-house is shown, No. 3, in the same plate; and four other examples, Plate XVII.

* A plan of one of these, with thirteen attached shafts, is shown in Plate I. No. 1; and the centre cluster, of one large and eight smaller columns, is seen at 8 in the same plate; 6. shows the columns, &c. at the side of the entrance door-way.

Nos. 1, 2, 8, and 9. No. 3 is a specimen of sculpture over the arches within the entrance.

The *Interior of the Church*, though not so grand, picturesque, and diversified as many other cathedrals, possesses several elegant parts, and interesting objects. The uniformity of style and surface render it rather monotonous; but the character of simplicity, unity, and harmony that prevails, pleases the eye and gratifies the mind. An air of loftiness and lightness pervades the whole; whilst neatness and sacredness are apparent in every part. Salisbury Cathedral indeed is justly pre-eminent for the latter; and for this its officers are entitled to commendation. By referring to the ground plan, and views of the interior, with the aid of a few descriptive particulars, it is hoped that the reader will clearly understand the whole and its subdivisions.

The *Nave*, Plate XX. is shown in a slight etching, as best calculated to define the forms of the columns, capitals, and bases; with the succession of arched mouldings, groining of the vaulting, and lengthened perspective. It is lofty and narrow, and consists of a series of ten arches on each side, with nine groups of clustered columns. Over these arches is another series of arches, opening to a gallery over the side aisle; and the third, or upper division, called the clere-story, has a succession of glazed windows of three lights each. An elevation of one compartment of the nave, internally and externally, constitutes Plate XIX. and a *Plan* of it is given in Plate XVIII.

The *Great Transept* is illustrated by Plates IX. X. XII. and XXII.; the latter of which shows two of the interior flying buttresses, on the north side, that were constructed to support and strengthen the tower when the spire was raised; also the timber-work of the roof on the same side, the large external flying buttresses on the south side, the interior and exterior extent of the transept, with the forms, proportions, and situations of the arches, windows, buttresses, &c. At the right hand side is shown a section of the cloister, with one compartment of the library over it. In the centre is the modern organ-screen and loft raised by Mr. Wyatt; but the organ has been omitted, to display the arches at the east end of the choir. In Plate XII. is delineated two compartments of arches, &c. on the east side north

of the tower of this transept; also two elegant buttress screens under the tower, the tracery beneath the latter and its ornamented arches, with the organ-loft, organ, part of the choir, &c. The view in Plate IX. is taken from the side aisle of this transept, looking north west, and shows a fine monument in the foreground, a clustered column, with its incumbent arch cut into numerous mouldings, one of the large clustered piers under the tower, the southern screen, and a view into the nave, and its south aisle, &c. Plate X. displays the forms, proportions, and architectural features of the southern end of the great transept, which is almost a fac-simile of the opposite extremity: in elevation it consists of four portions of various windows, the uppermost of which is in the gable between the vaulted and leaden roof. This print serves to define the profile forms and projections of the *buttresses*; one of which rises to the parapet on the west side, and the other is terminated by a pinnacle, and attached to a flying buttress. By this mode of delineation is displayed the thickness and substance of the walls, vaulting, mouldings of arches and windows, and many other features, in their true geometrical proportions. The door-way on the right hand is the entrance to the library, and to the staircase turret at the south-west angle. Beneath the aisle window is a *piscina*, showing that there was formerly an altar at that place. To the east of this great transept is the choir, with its two aisles, &c. which are separated from the western part of the church by iron rails, and by a stone *organ-screen*. The latter was designed by Mr. Wyatt, and is composed of various parts of the Hungerford and Beauchamp chapels, which were taken down in 1780. A new organ was built at the same time by Mr. Green, and was presented to the church by his present majesty. The first view of the *choir*, after passing the screen, is at once truly fine and imposing. On each side is a series of stalls and seats; the canopies of which are ornamented with crocketed pinnacles, pediments, &c. About midway, on the right hand, is the *bishop's throne*; the upper part of which consists of three stories, or tiers of canopies, elaborately covered with ogee arches, pinnacles, crockets, &c. and the whole is terminated with a crown and rich finial. Opposite is the pulpit; and further, on the same side, is the elegant chantry chapel of

Bishop Audley. Facing this is another chantry, surrounded by iron rails, and painted with numerous armorial insignia of the Hungerford family. The east end of the choir is terminated by three lofty arches, rising from clustered columns. Over these is a gallery, in the wall, opening to the choir by five arches; and above these is a window of three lights, filled with *painted glass*⁹. The choir and lady chapel are now united, and constitute one open space, by the three arches just named. These arches were formerly filled by a screen, and thus the lady chapel and choir were separated from each other. Among the great alterations and improvements effected under Bishop Barrington, it was thought advisable to remove this screen, and place the altar-table at the extremity of the chapel. This "innovation," or novelty in cathedral arrangement, greatly offended the advocates for old systems, the Roman Catholic clergy, and other persons, who were more officious than discriminating. The Gentleman's Magazine, and separate pamphlets, were employed in a controversy on the subject: and, as commonly happens on such occasions, each party was partial, vehement, and indiscriminating. The advocates for the alterations vindicated and applauded every change; whilst their opponents pronounced each novelty to be unjustifiable, absurd, and even subversive of beauty and congruity¹⁰. Uninfluenced by either party, and unbiassed by sectarian or professional prejudice, I must take the liberty to remark, that in the place of three chapels, of different styles and ages, and several monuments and objects

⁹ This *window* was executed by Pearson, from a design by Mortimer, and was presented to the church by the Earl of Radnor. It represents the event of the Israelites raising the Brazen Serpent in the Wilderness; and is a fair specimen of the respective talents of the two artists. It is wanting in repose and solemnity of effect; and in this respect very inferior to the window which was executed by Eginton, from a design of Sir Joshua Reynolds. The contrast between the latter, and the great window at the west end of the church, is strong and glaring: whilst one is all fritter and gaudiness, the other is harmonious, and awfully grand. One is suited to a church, but the other only to a ball-room.

¹⁰ It is supposed that many anonymous letters were written by Mr. Gough, Mr. Wyatt, and Mr. Carter, in the Gentleman's Magazine, vols. lix. and lx.; whilst Dr. Milner published his opinions and strictures in a separate quarto pamphlet, and repeated some of these in his History, &c. of Winchester.

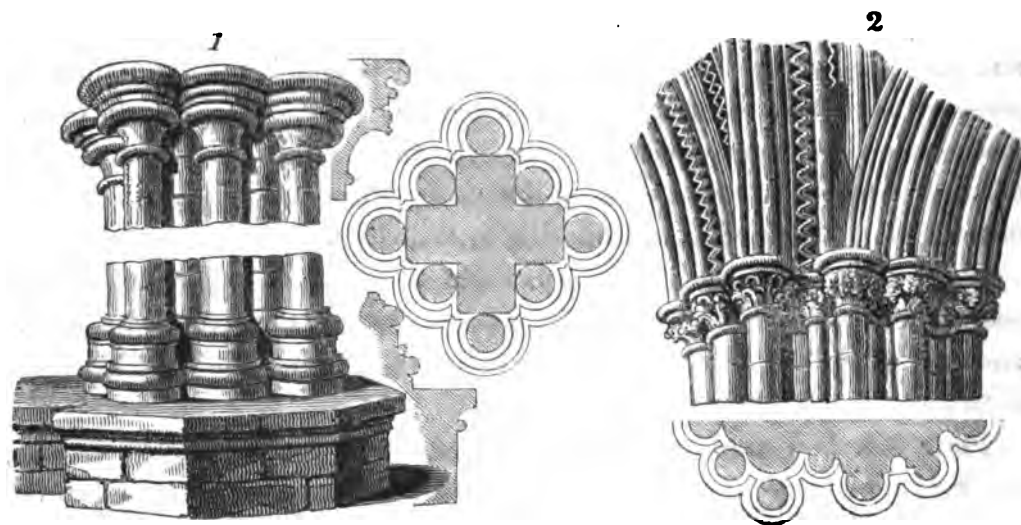
indiscriminately jumbled together, which were the features of the east end before the alterations, we have now one lady chapel, in the form and proportions as originally erected, and this form and these proportions remarkable for simplicity, symmetry, and beauty. The greatest objection to the present plan is the distance of the altar from the choir; and this is certainly not only inconvenient, but contrary to the intent and utility of communion. This might be easily remedied by placing the altar at the east end of the choir, and forming a low appropriate stone screen between the columns. The annexed view, Plate XXIV. is taken from the south aisle, looking north-east, and shows the small clustered columns, and the single shafts, all of purbeck marble, with their corresponding archivolt mouldings and ribs; also the altar-table, with its screen; the painted window, representing Christ rising from the tomb; and a series of niches against the north wall. The elegant sculptured parts of these niches, with a series of very fine small busts, and the beautiful niches and brackets adjoining the altar, formed parts of the Hungerford and Beauchamp chapels. The whole of the shafts, capitals, and bases of the small columns in this part of the church, are of purbeck marble, are polished to a fine surface, and are mostly in a very perfect state. They are nearly thirty feet in height.

Price describes this chapel "as a specimen of the vast boldness of the architect, who certainly piqued himself upon his leaving to posterity an instance of such small pillars bearing so great a load as the vaulted ceiling; and at the same time, one would not have supposed them to have stood so firm of themselves as even to resist the force of an ordinary wind." He also conjectures that these small shafts must have been originally supported by frames of timber, carefully contrived, which remained till the "vaulting was finished, and thoroughly consolidated together." It should be observed, as a subject of curiosity to the modern architect, and as complimentary to the original builder, that the small purbeck shafts consist of one, two, or three stones, whilst the central parts of the large columns are composed of several rows, or layers of small squared stones, laid with mortar. It is evident that the latter must have been pressed down and settled some inches by the incumbent weight, whilst the former would continue as

originally placed. Had these two members been raised at the same time, and precisely of the same height, when the compounded column sank by pressure, the other must have split, or bent, or snapped. In parts of the church we thus find some of the purbeck shafts either shivered to pieces or broken. The principal walls of the whole edifice are composed of a fine durable stone obtained from Chilmark in Wiltshire.

Plate XIII. is a view of the north aisle of the choir looking west, and shows the east and north sides of the Audley chantry, the clustered columns and arches on the north side of the choir, the bishop's throne, with the form and ribs of the vaulting of the aisle.

Plate XI. is a view taken from the small northern transept looking south, and comprises several features in this portion of the church. In the foreground is a wooden open screen, separating the transept from the aisle. Close to the first clustered column is an altar monument, supporting the effigy of Bishop Poore; near which is a piscina and an ambre, or cupboard for holy vessels, attached to an altar. Beyond the screen, on the left hand, is seen the square top of the Audley chantry, and the pyramidical apex of a monument ascribed to Bishop Bingham. Near this is a pier surrounded by several small shafts, from which rise three separate arches. One of these, supporting an *inverted arch*, appears to have been raised subsequent to the original work, and has a corresponding arch on the opposite side of the choir. These were probably erected when the upper part of the tower and the spire were built; and intended as buttresses or supports to the wall and columns on the eastern side of the tower. Under the central tower in Wells Cathedral there are similar arches, but they are very unusual. The capitals are adorned with sculptured foliage (see fig. 2, in the *wood-cut* on the following page); beneath which is its plan: the right hand side shows the later work, where there are only half instead of whole columns. Fig. 1, with the plan, shows the forms of the capitals and bases of the other columns of this transept.



In this northern transept is a very fine and curious *lavatory*; also a niche, with an elaborate canopy, finials, &c.; and part of the old *organ-screen*, two niches of which are represented in Plate XV. The capitals of this are very bold and elegant; whilst the mouldings of the arches, with the various busts and foliage, resemble the style of the west front and the chapter-house.

Plates VI. and XXV. display some of the exterior parts on a larger scale than they could be represented in the general views. Plate VI. A. pinnacle, buttress, parapet, roof, and water table at the south-east angle of the small transept: B. pinnacle at the north-east angle of the choir: C. staircase turret, covered with tracery, and crowned by five pinnacles, at the north-west angle of the west front. This is the same as shown in the north porch, Plate IV. and also in Plate XVIII.; but in the latter the centre pinnacle or spire appears much taller, from being drawn geometrically: D. a pinnacle, with crocketed pinnacles attached, &c. at the north-east angle of the aisle of the great transept. This appears to be about the age of Henry the Sixth.

Plate XXV. A. pinnacle at the angle of the north porch, with the crown of a buttress, and crockets running up the coping stones: B. portion of the top of the original tower, terminated by an embattled moulding. The union of this with the later work is shown in Plate XXII.: C. pediment,

with blank windows, buttress, crockets, one of which is drawn larger, G. at the east end of the lady chapel: D. E. F. H. and I. various sculptured crosses and finials to other pediments.

Having pointed out the principal features of the building, as represented in the accompanying prints, it remains now to offer a few remarks explanatory of the ground plan, and then conclude with an enumeration and some account of the monuments.

Immediately after building the church, it appears there were three *Altars* consecrated by Bishop Poore, at the east end; but subsequently others were founded, and respectively dedicated to St. Martin, St. Mary Magdalen, St. Thomas the Martyr, St. Edmund, St. Andrew, St. Anne, and one called the Morning Altar. Another to the holy relics was founded by Bishop Waltham. John Thatten founded one in 1433, under the united patronage of the blessed Virgin, St. Dionisius, and St. Lawrence. "At these altars the following chantries were established:—that of Bishop Bridport, in 1263, at the altar of St. Mary Magdalen; of Bishop Longspee, at the altar of St. Stephen; of Henry Blundesdon, in 1335, at the altar of St. Thomas the Martyr; of Roger and John Clown, before 1390; of Bishop Chandler, in 1394, at the altar of St. Andrew; of Robert de Carwyle, canon and treasurer, at the altar of the holy relics; of Bishop Metford, about 1406; and, finally, the Hulse Chantry, which was founded between 1430 and the reformation¹¹."

Walter, Lord Hungerford, after making liberal grants for repairing the spire, enclosed a space as a chantry-chapel between two pillars on the north side of the nave, near the tower, for two priests to celebrate two masses daily, besides the morning service¹². In 1470, Margaret, relict of

¹¹ In the time of Edward IV. when these were suppressed, the *Blundesdon Chantry* was possessed of 12 oz. of plate, and of clear value of land, £9. 5s. 9d. with goods and ornaments 4s.; the *Audley Chantry* had 30 oz. of plate, land £16. 18s. 6d. and goods and ornaments £1. 1s.; *Clown Chantry* had 13 oz. of plate, land £6. 16s. 10d. goods, &c. 2s. 6d.; *Hungerford Chantry*, plate 26oz. land £16. 13s. 4d. goods, &c. £1. 6s. 6d.; *Walter Hungerford's Chantry*, plate 10oz. land £17. 6s. 8d. goods, &c. 12s. 4d.; *Hulse Chantry*, plate 6oz. land £9. 6s. 8d. goods, &c. 6s. 6d.; *Waltham's Chantry*, plate 9 oz. lands £5. 6s. 8d. goods, &c. 13s. 4d. Dodsworth, p. 168. from the Chapter Records.

¹² Dugdale's Baronage, vol. ii.

Robert, Lord Hungerford, erected another chantry chapel on the north side of the lady chapel. At the beginning of the following century, Bishop Audley raised an elegant chantry chapel at the south-east end of the choir; and this is the only perfect specimen of that species of monument now left in the church.

In the reign of Henry VIII. the commissioners, or visitors of this church, inquired, among other things, if "the Book of Customs, attributed to Osmund, was genuine?" This was answered in the affirmative; and, at the same time, an inventory of the jewels and riches of the cathedral was delivered by the treasurer¹³. By an ancient mass book, about the age of

¹³ The furniture and appendages were splendid and costly, as appears by this *Inventory*; the chief articles of which I shall proceed to specify, with their original names and descriptions. The whole inventory occupies seventeen pages in "The Antiquitates Sarisburienses." 1. *Imagines*: one of the Deity, "with our Savior, young," 74oz.; one of our lady, 50oz.: another "grate and fair ymage of Seynt Osmund," 83oz. of silver, gilt, and "ornate" with precious stones and pearls. 2. *Cistæ cum reliquiis*: one chest, "cleanly made," covered with cloth of gold, shields of noblemen set with pearls, with lock, "gemmels," and key, silver and gilt: another painted and gilt, with precious stones and knobs of glass, "broidered with coral, and painted within like silver." Several other chests are specified; one of which contained "reliks of the eleven thousand virgins in four purses, with this scripture, *Ex dono domini Asserii*." 3. *Pyxides*: several of these are mentioned, of ivory, silver, crystal, &c.; one of which contained "the chain wherwyth St. Catharine bound the devil." 4. *Cruces*: one, a cross flory of gold and silver, standing on four lions, and having "part of our Saviovr's cross; with plates of gold, and many stones of divers colours, and pearls." A great cross, silver and gilt, with images, &c. weighing 180oz. 5. *Calices*, silver and gilt, with patens, spoons, &c. Eleven of these chalices are named, &c. one of which weighed 76oz. 6. *Feretra*: one "feretrum, silver and gilt, with one cross isle and one steeple in the middle, and one cross in the top, with twenty pinnacles, and an ymage of our lady in one end, and an ymage of Seynt Martin in the other; it is set in a table of wood, and a thing in the middle to put in the Sacrament when it is born; weighing 503oz." 7. *Candelabra*: one candlestick, silver and gilt, "with dyvers ymages;" eight great and fair candlesticks of gold, "curiously ornate with dyvers workings and chasings in each of them; weighing 642oz.;" two others given by Bishop Poore; four, with curious jewels and precious stones, given by Richard Durnford. 8. *Philateria*: one of crystal, three of silver, gilt, and containing among other relics, a tooth of St. Macarius, and a jawbone of St. Stephen, &c. 9. *Tabernacula cum reliquiis*: a tabernacle of ivory, with an image of our lady in the middle, the salutation in one leaf, and the nativity of our lady in the other. Another tabernacle of ivory, and two others of wood, "ornate with silver, with the breast bone of St. Eugenius, and dyvers precious reliks." 10. *Ampullæ cum reliquiis*: eight of these are specified, of crystal with silver, and containing

* See Milton's *Sampson Agonistes*, Newton's Edition, 1766, vol. ii. p. 259.

Edward IV. it appears that this church possessed no less than two hundred and thirty-four sacred relics, divided into four classes of apostles, martyrs, confessors, and virgins. In the same book is a list of those benefactors who were regularly commemorated in the prayers of the church.

Leland (Itin. iii. 80.) has preserved extracts from the Martyrologe, showing that *Alicia*, heiress of the powerful family of Brewer, granted all the stone required for this church during twelve years. He also commemorates *Helias de Derham*, the friend of Bishop Poore, as the superintendant, or *architect* of the works, for twenty-five years: and, for the same time, Robert is named as chief mason or builder. After Poore's death the church was prosecuted by his successor, Bingham, who obtained a royal grant, to appropriate the produce of all fines due to the dean and canons, for the use of the new fabric. In 1244 the Archbishop of Canterbury granted an indulgence of forty days to such as contributed to "the new and wonderful structure;" which, they observe, "now begins to rise, and cannot be completed without the assistance of the faithful."

"a toe of St. Mary Magdalen, a tooth of St. Anne," &c. 11. *Thuribula*: fourteen pairs of censers are mentioned under this head, ornamented with leopard's heads, windows, pinnacles, rings, chains, and bosses. 12. *Chrysmatoria*: six silver, gilt, enamelled, &c. having two pots for oyl and cream. 13. *Casulæ* and *Capæ*: under this head are enumerated forty copes and sixteen chesibles of cloth of gold, white satin, white velvet, red velvet, &c. all ornamented with images, and tabernacles of gold; "powdered with lyons, ostrages, troifoils, flower de luces, and dyvers armes." 14. *Mitra*: eleven mitres, four of which were "garnished with stones in a curious wyse." 15. *Pelves*: four basins with trefoils within, pounced and chased in the midst with a falcon of gold; a fat of silver for holy water, a saucer, a squared scone, two phyals, a calefactory, &c. 16. *Serta*: being five garlands, silver gilt, with stones, &c. 17. *Panni pro Summo Altari*: consisting of twelve cloths of gold, purple and gold, white, blue velvet, red velvet, &c. all richly adorned with ymages, &c. 18. *Morsi*: twelve of these are named of silver, gilt, copper, plated upon wood, and enamelled. 19. *Textus Evangeliorum*: a text after John, gilt with gold, and having precious stones, and the relicks of dyvers saints, given by Hubert de Burgh; another after Matthew; a third after St. Mark; and others of Lent and Passion. 20. *Casulæ et Capæ viridis coloris*: three copes of green cloth of gold, &c. and five chesibles, "with two tunicles of one suit, with trees and birds of gold, with three albes of dyvers sorts."

¹⁴ Dodsworth, from the Bishop's Records.

Chap. VII.

ACCOUNT OF THE MONUMENTS, AND ANECDOTES OF SOME OF THE PERSONS TO WHOSE MEMORY THEY ARE RAISED.

THE sculpture and architectural forms which belong to the chantry chapels and old monuments of this cathedral, are entitled to distinct consideration; and the greater part of the effigies, as illustrative of the progressive state of the art of sculpture, and style of costume of different ages, demand faithful representations, and a particular description. In those of prelates we trace a successive change in all the articles of official dress: the mitre, crosier, chesible, episcopal gloves, dalmatic, stole, alb, &c. are all varied in form and ornament; and in those of the nobility and gentry, all of whom appear to have been military men or warriors, we perceive great variation in all the body armour, and weapons, from the era of the Anglo-Norman dynasty, to the time of the Cromwellian civil wars. These peculiarities and distinctions claim the notice of the antiquary, and are proper subjects for the pencil and graver. Not only on these accounts are the ancient effigies of this church interesting, but also as personal memorials of eminent characters; of illustrious prelates, whose learning, wisdom, or fortitude rendered them at once objects of admiration and terror to their contemporaries, and of veneration to later ages; of heroes and statesmen, who braved death and persecution in times of peril and civil warfare to secure the integrity of their country, and maintain the rights of Englishmen. Every record of such persons must be dear to the true antiquary and patriot; and even the mutilated statue, if examined with this association,

must become highly interesting. With minds thus prepared, let us briefly review the monumental memorials within the walls of our church, examine the forms and peculiarities of the different effigies, and endeavour to make ourselves spectators, or companions of the respective individuals whom they portray. Although the cathedral church of Salisbury has not so numerous an assemblage of tombs as some other churches, yet it contains several fine and interesting specimens, commemorative of different bishops of the see, and of noblemen of former times. Were all these in their original state we should view them with more satisfaction; but this, though much to be desired, is scarcely to be expected. Some of them have been greatly mutilated, some are problematical, others are associated with discordant appendages, and all have sustained injury. Still, however, it is but just to remark, that during the late reparations and changes at this church, it was deemed adviseable to remove many of the tombs from their original situations, and place them, with some attention to order and arrangement, between the columns on each side of the nave. There are persons who have reprobated this proceeding as an unwarrantable innovation; but when negligent or careless officers of a church suffer absurdities or incongruities to be committed, monuments to be fixed in improper places, or irrelevant alterations to be made, it is certainly laudable and commendable in others to rectify such defects.

In noticing the tombs I shall refer to them in the order enumerated on the GROUND PLAN. Plate 1. No. 1. and 2, flat stones without inscriptions, said to have been brought from the cathedral of Old Sarum. 3. Is a defaced effigy, or rather a small figure in demi-relief, laying on its back, with a plain mitre resting on a cushion or pillow, the feet against a dragon, a pastoral staff in the left hand, and over the head is a trefoil canopy, with two figures of small angels resting against the outer moulding. (See Plate 1. No. 3, of monuments.) This is said to represent a *boy*, or *chorister bishop*; and as such, may be regarded as a singularity and curiosity in ancient sculpture, and in episcopal rites. The discovery of this figure occasioned much speculation at the time; and the Rev. John Gregory, chaplain to Bishop Duppa, wrote a dissertation on the subject, entitled, “*Episcopus Puerorum*

in die Innocentium," &c. The result of his investigation explained a remarkable and silly custom practised in former times at this cathedral, as well as in many others both in England and on the Continent. On St. Nicholas' day, annually, it was customary to elect from among the chorister boys, one who was to assume the title, dignity, and consequence of a bishop; he was to be pontifically habited, bear a pastoral staff, wear a mitre, and exercise the authority of a bishop among his associates. These acted the parts of canons and prebendaries; and on the eve of Innocents' day they performed the same service, excepting mass, as was customary with the regular officers. They went in procession through the western door of the church to the altar, habited in copes, with lighted tapers. The chorister bishop afterwards appeared at the first chapter, and was allowed to receive the offerings made at the altar on the day of the procession. This puerile ceremony had attained so much consequence at the time of Bishop Mortival, that he enjoined in his statutes, the choral bishop should not "make visits," or "keep any feast;" but "remain in the common hall with his companions, unless he be invited to the table of a canon for recreation; and shall frequent the school and church with the rest of the choristers immediately after the feast of the Innocents. And, as in former times, when the boys made their annual procession to the altar of the Holy Trinity, much disorder and pressure arose, from the concourse of people, to the injury of individuals and of the church itself, the penalty of the greater excommunication is denounced against such as shall so offend; and all are strictly prohibited from interrupting the said boys in their procession, or any part of their ceremony¹."

4. Plate 3, No. 1, of monuments, is the effigy of a knight or warrior, clad in chain armour from head to feet, with a surcoat, a long shield, his right hand resting on the hilt of a broad sword, and his legs crossed, with a figure of a lion at his feet. This is supposed to represent the figure of

¹ Gregory's Essay; Statutes of Bishop Mortival. For other collateral accounts, see Drake's Eboracum, p. 481; Antiquities of Norwich, 1768, p. 399; Thoresby's Vicaria Leodineneses, 1724, p. 25; Archæologia, vol. i. art. xxxix.; Processionale Secundum Usam Sarum; and Antiquitates Sarisburienses, p. 176.

William Longspee, eldest son of the Earl of Salisbury of that name, and of Ela his countess. Matthew Paris, and other historians, relate some curious and interesting particulars of the heroic adventures of this young warrior, who was slain at, or near, Cairo in Egypt, in 1250.

5. Delineated, Plate 1, No. 2, of monuments, is a figure in demi-relief, pontifically robed, with an ornamented mitre, a staff in the left hand, the right hand elevated on the breast, with two fingers extended, a dragon at the feet, and the whole figure enclosed by a border of scroll work and birds. This is attributed to BISHOP JOCELINE; whose body, with those of Osmund and Roger, were removed from the church at Old Sarum to that of Salisbury in 1226. See ante, p. 16.

6. Shown, Plate 1, No. 1, of monuments, is a slab of purbeck marble, with the figure of a bishop in half relief, the right hand and arm raised, and the left hand holding a crosier. The mitre is plain, but on a band down the centre of the chesible, and on the border are words inscribed, and others are cut round the edge of the stone. These inscriptions, and this monument, have occasioned much speculation. Leland first noticed part of the inscription, and Gough discovered that round the edge. The latter also wrote an essay on the subject, which was published in the *Archæologia*, vol. ii. with a print, very unlike the tomb. He attributes it to BISHOP ROGER, and gives the following reading of the inscription:

*'Fleat hodie Salisburiensis quia ueritatis ensis
Iustitie, pater ecclesie Salisburiensis:
Dum dignit, miseros aluit, fastusque potentum
Non timuit, sed clava fuit terrorque nocentum
De Ducibus, de nobilibus primoribus duxit
Principibus, propeque tibi qui gemma reluxit.'*

The line on the front of the chesible consists of these words, which Leland transcribed, when he visited Salisbury: "*After opem debentes in idem.*" The words on the border of the same are effaced; and it is singular that Mr. Gough does not give the least indication of this band, or the inscription, on his plate: and could these words have been traced, they would probably have pointed out the name of the person to whom the tomb was raised; which in Dodsworth's Account is assigned to Bishop Joceline, because it

bears some resemblance to a seal of that prelate. I must however coincide with Gough, because the style of sculpture is plainly of earlier date than that of monument, Plate 1, No. 2. Besides I do not perceive any resemblance in the chesible, dalmatic, &c. of the seal, and that of either statue. In the inscription there are some singularities in the disposition and forms of the letters, as shown in the plate.

7 and 8. Altar-tombs, without inscriptions or figures, and of unknown appropriation.

9. An altar-tomb, with several panels, blank shields, and places for brasses, also unknown.

10. An altar-tomb, enclosing the remains of BISHOP BEAUCHAMP, removed from his chantry chapel at the east end of the church. In the alterations of 1789, the original tomb of our bishop was wantonly or carelessly broken, or misapplied by the clerk of the works; who was however soon dismissed from his situation, and Mr. Matthew, a gentleman of skill and integrity, substituted in his place. The present tomb was brought from the aisle of the north end of the principal transept.

11. An altar-tomb, sustaining the effigy, in armour, of JOHN DE MONTACUTE, younger son of William, first Earl of Salisbury of that family. (See Plate 3, No. 3, of monuments.) This figure is cased in a mixed coat of mail and chain armour, with a very curious helmet, which rests on his crest, whilst his feet presses against a lion: the belt, on which his sword is suspended, is much ornamented. At the side of the tomb next the nave are shields of armorial bearings in quaterfoil panels. This gentleman was celebrated in the famous battle of Cressy, and in other wars in France. He also served under King Richard II. in the expedition to Scotland. Marrying Margaret, daughter and heiress of Thomas de Monthermer, he acquired considerable landed property. By his will, dated March 1388, he directed his body to be deposited in this church; or, if he died in London, in St. Paul's Church, near the font wherein he was baptised. In this will he also gave other directions about his hearse, tomb, &c. See Dugdale's Baronage, vol. i. p. 64.

12. An altar-tomb, of various parts, supporting the recumbent figure, in

white alabaster, of **ROBERT, LORD HUNGERFORD**, clad in mail armour, with a cap on his head, a collar of S.S. round his neck, his hands closed, and fingers pointing to his chin, an ornamented sword belt round his hips, and a small sword or dirk at his right side; there was another on the left side; his feet rests against a dog. (See Plate 4 of monuments, No. 4.) Robert was the son and successor of **Walter, Lord Hungerford**, and served under the Duke of Bedford in France. He married **Margaret**, sole daughter and heiress of **Lord Botreaux**. By his will, dated May 22, 1459, he directed his body to be interred before the altar of St. Osmund, in this church; and ordered ten pounds to be given to the clergy of the church for performing the office of the dead. His lady survived him, and founded the Hungerford chapel at the east end of the cathedral.

13. An altar-tomb, with a coffin-shaped slab at the top, and a modern inscription, *Anno M.XC.IX.* ascribed to **BISHOP OSMUND**. This was removed from the middle of the lady chapel; but at the removal no remains were discovered.

14. An altar-tomb, without inscription or ornament of any kind, commemorates **CHARLES, LORD STOURTON**, who was hung, March 6, 1556, in the market-place at Salisbury, for the murder of **Mr. Hartgill** and his son. This event caused much publicity at the time; and may be referred to as one of those instances of human malice, and malignant barbarity, which cannot be accounted for, and which puzzles the philosopher, and distresses the philanthropist. It is said that Lord Stourton, from mere antipathy and personal hatred against the two persons above named, had induced four of his own sons to assist him in murdering them, and afterwards to bury their bodies fifteen feet deep in the earth. This barbarous act was however afterwards discovered, and the principal assassin doomed to suffer an ignominious death in a public place.

15. Is the situation of two altar-tombs, divested of brasses, and of an iron screen, which formerly enclosed them. These were raised to commemorate **WALTER, LORD HUNGERFORD**, father of Robert, already mentioned. The Earl of Radnor caused the rails to be removed, with other remains, and had them fixed up at the east end of the choir. (See No. 26, p. 96.)

16. An altar-tomb, of various parts, supporting the mutilated figure of a bishop in pontificalibus (See Plate 1, No. 4, of monuments). The chesible of this effigy is rather of unusual character. At its feet are two animals, one of which is pierced by the crosier; and at the head are the remains of two small angelic figures. This statue, removed from the aisle of the great north transept, represents **WALTER DE LA WYLE**.

17. An altar-tomb, supporting a fine effigy in alabaster, of **SIR JOHN CHENEY**. (See Plate 4, No. 5, of monuments). This gentleman was noted, in the wars between the houses of York and Lancaster, for his gigantic stature and prowess. In the famed battle of Bosworth Field he was one of the chosen band to surround and guard the person of the king. Richard however, in a moment of desperation rode up to the spot, slew Sir William Brandon, and also unhorsed Sir John Cheney. The latter was afterwards rewarded by being made knight of the garter, and subsequently one of the privy council. In 1485 he was made a baron by writ of privy seal, and soon afterwards was employed in different military commissions and enterprises. In the 3d, 7th, and 11th years of Henry VII. he was summoned to parliament, and held the office of standard-bearer to that monarch till his death. Dying in the early part of the reign of Henry VIII. he was interred in the Beauchamp chapel. From this place his skeleton was removed in the late repairs. His thigh bones were found to measure twenty-one inches in length, being about four inches longer than the usual standard.

18. An altar-tomb of timber, with trefoil-headed niches at the sides, supporting a free-stone slab, and a stone effigy in mail armour. (See Plate 3, No. 2, of monuments.) The tomb, as well as the statue, have been elaborately painted, gilt, and otherwise decorated. The colours have been laid on a primed ground, fixed to canvass, and that fastened to the tomb. Round the border of the slab is a series of trefoil foliage, similar to what is to be found in various parts of the cathedral. The whole figure is enclosed in chain armour, excepting the upper part of the face; and even the helmet, which is flat at top, forms part of the general coat. The feet and hands are also encased in the same iron guard; over this is a loose surcoat, confined by a strap, or belt, round the middle, which also sustains

a long sword. On a large shield, with azure ground, are six animals, called lioncels by some, and leopards by others. Beneath the head is a small square pillow, but there is not any thing under the feet. This curious and interesting monument was raised to the memory of WILLIAM LONGSPEE, the first Earl of Salisbury of that family, who was natural son of Henry II. by Fair Rosamond. Marrying Ela, daughter and heiress of William d'Eureux, he thereby obtained large landed property, and also his title. He was Sheriff of Wiltshire in the early part of the reign of King John, and afterwards Warden of the Marches of Wales. In the contention between that monarch and his barons our earl was first a royalist, but afterwards supported the cause of the barons, and was one of the witnesses to the justly revered Magna Charta². Matthew Paris, and other old historians, speak in high terms of his prowess and military skill. He was engaged in many enterprises by sea and land; and having escaped dangers, in almost a miraculous manner, was at last destined to lose his life by poison. During his absence from home, Raymond, nephew to Hubert de Burgh, endeavoured to seduce the earl's lady, Ela, but was repulsed, and obliged to conciliate a pardon by costly gifts. Disappointed in this attempt, he invited the earl to a banquet at Marlborough, and is then said to have mixed some poison in the food, to effect the death of his rival. The earl returned to his castle at Sarum, and dying there was buried in our cathedral; when certain indulgences were granted to such as should recite particular prayers at his tomb. His widow retired to Laycock, in Wiltshire, where she had previously founded an abbey, and continued lady abbess for eighteen years³.

19. A stone monument, with a canopy, or sort of hearse, covering a mutilated statue of a bishop, attributed to JOHN BLYTHE, who was originally interred in the lady chapel, whence this monument was removed. It was there placed north and south; and, according to Godwin, thereby called the "thwart-over bishop." Leland says that this tomb was con-

² Many copies of this national record were made, one of which is still preserved among the Chapter Records at Salisbury.

³ See Dugdale's Baronage.—Mat. Paris.

structed by Bishop Beauchamp for himself, but who afterwards erected a chantry chapel and tomb for his own remains.

20. A large stone monument, consisting of an altar-tomb in the centre, with an arched canopy resting on two square piers at the extremities; the whole of which is covered with panels and tracery, whilst the sides of the tomb are adorned with panels, &c. It had formerly a brass figure, shields, and inscriptions, all of which are removed. A view of this monument is seen between the pillars in Plate XII. It has been commonly ascribed to Bishop Metford, but is now appropriated to BISHOP WOODVILLE, who was interred in this church, 1484.

21. A noble monument, represented in Plate IX. comprising an altar-tomb in the centre, supporting a finely-executed statue of a bishop (see Plate 2 of monuments, No. 6), and covered by an arched canopy, resting on square piers. The whole of this is in an elegant and elaborate style of workmanship: each part is charged with sculpture and decoration, bespeaking the pomp and episcopal dignity of the ostentatious prelate whom it commemorates. The effigy is dressed in a full, flowing chesible, with fringed border, covering a long dalmatic, the stole, and the alb. His mitre is high; and the remains of the crosier show that it was very elaborately carved. At his feet are two dogs, and two small angels support his pillow. This figure, as well as the tomb, are of fine white marble. The soffit of the canopy is charged with tracery (see Plate 4, No. 6); and round the edge of the arch is a series of birds, flowers, and scrolls, inscribed with "honor Deo et gloria." (See No. 5.) In the spandrils are the four shields of arms shown 1, 2, 3, 4. Deprived of inscription, this fine monument has been long attributed to Bishop Bridport, who died in 1262; whereas the style of architecture, sculpture, and costume, are all of a much later age, and point out BISHOP METFORD as the prelate whom it commemorates; besides his arms (No. 2.) appear in one of the spandrils on the north side.

22. A ponderous and clumsy monument, with statues representing SIR RICHARD MOMPESON, Knight, and dame Katharine his wife, of Bathampton in Wiltshire. He died in 1701.

23. An altar-tomb, with shields, and the letters E. S. and figures 1555, raised to the memory of BISHOP SALCOT, or CAPON.

24. A noble architectural monument, of singular and original design, composed of stone, and resembling a chapel in miniature, to BISHOP BRIDPORT. (See Plate XXVI.) The whole fills up a space between two clustered columns, and is covered with a pedimental roof. On the north and south sides are two open arches of several mouldings, supported on clustered columns and single shafts; at the angles and centre are some elaborate finials; and the two faces, over the arches, are adorned with several pieces of sculpture, apparently representing different events in the life of the prelate who is interred beneath. Mr. C. A. Stothard, who has studied monumental sculpture with great care and assiduity, gives this account of the several subjects represented, beginning on the south side: "the first is a female figure with an infant lying on a bed, and attendants: this may be descriptive of his birth. The next discovers a figure kneeling to another: which we may conjecture to have been his confirmation. The following compartment exhibits a figure, clerically habited, sitting at a high desk reading to four youthful figures. In the fourth are two clerical figures; one, in a cap, more dignified than the other. They appear to join hands, or one of them is in the act of receiving something from the other. Behind is a tree from which a shield is suspended, bearing, argent, a cross between four pallets, or bezants, or: perhaps this sculpture represents his first preferment. This conjecture is corroborated by the next, or first compartment on the north side, where are two figures, one in a gown, sitting, the other inclining towards him, with both hands extended as if in the act of doing homage: probably for his see. The next exhibits a procession, the hindermost figure of the group bearing a cross: possibly this alludes to the ceremony of consecrating the church by Bishop Bridport; and his death, which only occurred four years after, is shown in the next spandril. He is pontifically habited, extended on a bier, with angels at his head and feet. In the last spandril is a dignified figure, pontifically habited, without a crosier, enthroned in a niche or stall, sitting as in judgment. Before it is a naked figure, borne up by an angel,

with expanded wings: which evidently was meant to represent the ascent of the soul to heaven." It is rather singular that we do not find any incident, among these, allusive to building any part of the church; yet there can be no doubt but that Bishop Bridport made considerable additions to the fabric. The style of the monument and its details imply a coeval date with the chapter-house and west front. In the recumbent statue, beneath the arched canopy, we perceive the vestments and ornaments varying from all the other examples here delineated. Over the head is a pediment, with a cinquefoil arch, a castellated object above, and two small angelic figures elegantly disposed at the sides of the head. Both hands are in gloves; and whilst the right hand is receiving a censer-box from one of the angels, the other holds a crosier. On the south side, at the feet of the statue, is a piscina, ambre, &c.; implying that there was originally a chantry chapel attached to this highly curious and interesting monument. Mr. Gough, and most other writers, have ascribed the tomb to Bishop Ayscough; but he was buried at Eddington, and the architecture of his time was very unlike that of the tomb now referred to, which seems extremely probable to have been formed when some great works were going on at the cathedral, and therefore executed by the same artists. In the forms and attitudes of the small angels, and in some of the basso relievi, we perceive a simple grace and beauty, which entitle them to be termed classical specimens of art; and from which later artists have not thought it derogatory to take hints, and even make designs.

25. Opposite to the last tomb is a pointed ogee arch, ornamented with crockets, and surmounted by a rich finial: beneath is a flat slab, which had formerly a brass. It is said to cover the remains of WILLIAM DE YORK, who died 1267; but the style of the arch indicates a later age.

26. An enclosed chapel; sacred to the memory and remains of the HUNGERFORD FAMILY, now constituting a seat or pew for the Radnor family, of Longford Castle. The present Earl of Radnor, with laudable zeal for honourable birth and genealogy, has emblazoned in this tomb the principal alliances of the Hungerford family, and has preserved the ancient iron work which formerly enclosed the tombs in the nave of the church.

27. An altar-tomb attached to, and partly let into the wall, with a canopy, and ornamented with panelling, tracery, shields, &c. On the frieze, at the top, is "*Fiat voluntas Dei, W.*" and a barrel or tun. On a shield is "*Wil.*" and a tun. This tomb is usually ascribed to BISHOP WICKHAMPTON, who died 1284; but the style of architecture and sculpture are certainly as late as the end of the fifteenth century; and the arms on the centre shield, impaling those of the see, are the same as Bishop Audley's. There was *William Wilton*, a chancellor, in 1506.

28. A gorgeous monument of stone and marble, painted and gilt, and filling up the east end of the south aisle. It is composed of a heterogeneous mass of parts; in which architecture, sculpture, heraldry, history, allegory, Latin, English, &c. &c. are jumbled together; as if intended by the designer to dazzle the eye, and confuse the mind of the spectator. To describe the whole, with its associations, would occupy a volume, and such description could interest only a very few readers: suffice it to say, that here are obelisks covered with military trophies, a sarcophagus supporting two effigies of a man and woman, two other statues in armour, also several columns, arches, and armorial bearings, four allegorical statues, with supporters, crests, &c. This sculptor's pattern-shop, as it may be termed, was raised to the memory of EDWARD, EARL OF HERTFORD, eldest son of Edward, Duke of Somerset, who died April 6, 1621, aged eighty-one. His lady, Catharine, Countess of Hertford, daughter of Henry Grey, Duke of Suffolk, was also interred here, January 1563. Other members of the same family were buried at this place.

29. A monument of stone, "curiously wrought," at the east end of the north aisle, is composed of architectural and sculptural forms. (See Plate V. of monuments.) On the centre of a broad base, are the recumbent figures of a man and woman, the former in armour, and the latter in a long robe of state. At each angle are pilasters, and a twisted or spiral column, supporting an entablature, which again supports pediments, globes, spheres, obelisks, and statues. The latter are intended to personate the cardinal virtues, &c. This monument commemorates SIR THOMAS GORGES, Knight, of Longford Castle, who died March 30, 1610, aged seventy-four;

and his lady, Helena Scrachenberg, Marchioness dowager of Northampton, who died April 25, 1635, aged eighty-six.

30. An arched niche in the wall, with a coffin-shaped stone, bearing a cross-fleury, in relief, is attributed to BISHOP ROGER DE MORTIVAL, who died in 1329.

31. A truly elegant chantry chapel, raised to the memory of BISHOP AUDLEY. (See Plate XIII.) At the time this building was erected, monumental sculpture and architecture were raised to their zenith of pomp and ornament⁴. Largeness in quantity, elaborate and minute in detail, with great precision and care in finishing, were their characteristics. The artists also chose a soft fine freestone, or chalk, for their material, which was easily worked, but was liable to repeated injury. In the chapel now referred to, we find all these peculiarities. It consists of an open screen on the north and south sides, with walls covered with tracery, abutting against pillars to the east and west, and surmounted by a canopy, or roof. The inner surface of the latter is adorned with elegant fan tracery. Round the summit is a rich open parapet; and at each angle, and at the centre, rise octangular turrets, or pinnacles. Parts of this tomb were formerly painted and gilt. On different shields are E. S.;—E. A.;—I. H. S.;—and I. H. S. combined with MARIA, also the bishop's arms, and other devices.

32. A stone monument, having a flat slab beneath a canopy. On the north side is an ogee arch, the outer moulding of which sustains ten small statues of angels reclining against the arch. At the summit is an elaborate finial, behind which is a series of pinnacles, pediments, and crockets, forming an open pyramid of three stories. On each side of the arch are two small panels, with acute crocketed pediments. This monument being without inscription; date, or armorial bearings, is conjectured to belong to BISHOP BINGHAM, who died November 3, 1246.

33. An altar-tomb, supporting an effigy of a bishop in pontificalibus. (See Plate 2, No. 5, of monuments.) The statue and slab on which it

⁴ The splendid monumental chapel of Bishop Fox at Winchester, and that of Dean Oxenbridge in St. George's Chapel, Windsor, are of nearly the same style and character. The latter is represented and described in "the Architectural Antiquities of Great Britain," and the former will come into a subsequent part of "the Cathedral Antiquities."

rests are ascribed to BISHOP POORE, the founder of the church. It was removed to this place from the north side of the high altar, where the effigy originally reclined beneath a canopy. The vestments of this statue, the crosier, the architectural ornaments, the plainness of the mitre, and the demi-angel, with a globe and a crescent in its hands, are all curious and peculiar. The face has a full beard; round the border of the tomb is a series of trefoil leaves, and beneath the feet is a dragon, evidently pressed, or crushed to the ground. On removing the tomb, a skeleton was found beneath, which is re-deposited in the present spot. This discovery, and the published accounts of our bishop, have occasioned much speculation: for it is generally reported that the body of Bishop Poore was interred at Durham, and his heart at the monastery of Tarraunt, in Dorsetshire. (See ante, p. 27.) If this be correct, we are surprised at finding a skeleton here: and yet there seems every reason to conclude that the present statue represents the founder of the church.

34. A large and curious *brass*, inlaid in a slab, with a representation of a castle, and the figure of a bishop, pontifically habited, standing at the second entrance. At the outer gate is the figure of a knight, having a battle axe in the right hand, and supporting a shield on the left arm. Beneath this were three shields of arms, representing the bearings of BISHOP WYVILL. In front of the castle are some hares, or rabbits. Round the border is an inscription, part of which has been destroyed. An etching of this brass, with an account of it, are published in Carter's "Specimens of Ancient Sculpture and Painting." Near this slab are grave-stones to the respective memories of Bishops JEWEL and GUEST.

35. In a recess, beneath a flat arch, is an effigy of an emaciated figure; and on the wall above are some remains of a painting, to the memory of THOMAS BENNET, who was precentor of this cathedral from 1541, to his death, 1558. On the facia at the top of the tomb is this inscription; "*Misericordas domini X.P.S. in eternum cantabo A.D. 1554.*"

36. Is the figure of a skeleton, but for whom it was formed is unknown.

Such are the principal ancient monuments still preserved within the church. There are however others to various persons, some of which claim notice on account of the characters commemorated. Immediately

within the great western door (marked *w* in the ground plan), is a large marble monument, with a statue, meant to personate Hibernia, raised to the memory of THOMAS, LORD WYNDHAM, of Finglass in Ireland, who died, Nov. 24, 1745, in the sixty-sixth year of his age. This monument was executed by Rysbrack. On the opposite side of the centre door-way (*u* in the plan), is another monument, mostly of black marble, to the memory of DR. DAUBIGNY TURBERVILLE, a physician of some eminence, who died in this city, April 21, 1696, in the eighty-fifth year of his age. Pope, in his life of Seth Ward, has recorded some particulars of this gentleman. Against the south wall, near the south transept, is a marble slab with a bust to the memory of LORD CHIEF JUSTICE HYDE, who died, May 1, 1666. On the floor is a brass, marking the place of sepulture of BISHOP HYDE, who died August 22, 1667. Near it repose the remains of DR. STEBBING, Archdeacon of Wilts, and chancellor of the diocess. This gentleman engaged in the Bangorian controversy, and also opposed Bishop Warburton's "Divine Legation of Moses." He was likewise author of a collection of tracts, and of some sermons: he died in 1763, aged seventy-six. Against the wall of the south transept is a marble slab, commemorative of ROBERT HAYES, youngest brother of James, Earl of Carlisle: he died September, 1625. Near this is another mural marble slab to BISHOP THOMAS, who died June 20, 1766. A small marble slab in this aisle commemorates BISHOP HUME, his wife, and three of their daughters: he died June 26, 1782. In the great north transept are some monumental slabs to different branches of the Harris family; ancestors and relatives of the present Earl of Malmsbury. One of these, executed by J. Bacon, R.A. commemorates the late JAMES HARRIS, Esq. the amiable and learned author of "Hermes," "Three Treatises," &c. and of other literary works. A memoir of this gentleman, with a corrected-edition of his writings, have been published by his son, the Earl of Malmsbury. On the same wall is another marble cenotaph, sacred to the name and memory of WILLIAM BENSON EARLE, Esq. a musical and literary amateur of Salisbury, who was buried at Gratley in Hampshire. The present monument was executed by J. Flaxman, R.A. and has a figure representing Benevolence unveiling, in low relief, the subject of the Good Samaritan. Mr. Earle was born July 7, 1740, and died

March 20, 1796; and was justly admired for many amiable traits of character, and for great benevolence. Against the north wall of this transept is a marble slab, lately executed by Flaxman, to the memory of **WALTER LONG**, Esq. who died March 20, 1807, aged eighty-four. He was a native of Salisbury, and was a bencher of the Society of Lincoln's Inn, and senior judge of the Sheriff's Court, London. The artist has portrayed a medalion portrait of the deceased, in the centre of his tomb; and placed two small statues, designating Justice and Literature, in niches at the two extremities. In the north aisle of the choir was interred the **REV. JOHN BAMPTON**, canon residentiary of this church, and founder of the Bampton Lectures. Near this is a marble monument for **JAMES, EARL OF CASTLEHAVEN**, who died May 6, 1769. The late earl and countess were interred in the same place, but are not noticed by either tomb or inscription. In the south side of the small transept is a memorial to **JOHN CLARKE, D.D.** dean of this church, who died July 4, 1757. Another commemorates **SETH WARD**, bishop of this see, whose likeness is preserved in a bust at the top of the tomb. **EDWARD YOUNG, D.D.** Dean of Sarum, and father of the poet of that name, also lies here; and in the south aisle are interred the remains of **BISHOP DAVENANT**, who died April 20, 1641.

Among numerous interments in the cloister, is that of **FRANCIS PRICE**, clerk of the works to the church, and author of a very useful account of it. He was buried in the eastern walk (*t. in plan*), in 1753. **DR. JOHN EKINS**, the late dean, was buried here in 1808.

A curious and novel monument is now preparing, to be placed in this church, to the memory of the family of **POORE**, of Wiltshire. It is designed by a learned member of this cathedral, the **Rev. H. Owen**; and from his intimate knowledge of the ancient architecture of England, we may anticipate something at once apposite and pleasing.

MEASUREMENTS AND REFERENCES TO PRINTS NOT ALREADY DESCRIBED.

DIMENSIONS. Extreme *length*, 474 feet; interior, 450 feet. This space may be divided into three portions; *viz.* the nave, from the western door to the organ-screen, 229 feet; thence to the lady chapel, 151 feet 6 inches, and the

latter 69 feet 6 inches.—*Widths.* West front, externally, 112 feet, and 217 more to the southern extremity of the cloister wall: great transept, externally, 230 feet; interior of nave 34 feet, and with ailes 78 feet: great transept, N. to S. 206 feet; width of ditto, with aile, 57 feet: small transept, N. to S. 145 feet; width of ditto, 44 feet: width of choir and ailes, 78 feet; of lady chapel, 37 feet 3 inches.—The *heights* of the vaulting of the nave, choir, and transepts, 81 feet: of the ailes and lady chapel, 40 feet: externally, to the top of side ailes, 44 feet; parapet, 87 feet; point of roof, 115 feet; parapet of tower, 207 feet; and summit of spire, 404 feet. The *cloister* forms a square of 181 feet 9 inches within the walls, and is 18 feet wide between the side walls and windows: the height of the vaulting is 18 feet. The *chapter-house* is 58 feet in diameter, internally; and 52 feet high to the vaulting.

GROUND PLAN: Plate I. A. central western door-way to the nave, c. c.: B. B. lateral doors to the ailes, D. D.: E. north porch: F. a chapel, or passage, now used as the consistory court: G. north transept; H. its aile: I. south transept, and J. its aile: K. centre of the tower: L. choir, or presbytery: M. its south, and N. the north aile: O. small north transept, with aile, P.: Q. small south transept, with its aile, R.: S. the lady chapel: T. the muniment room, or vestry: U. north walk of cloister: V. W. and X. the west, south, and east walks: Y. passage or vestibule to the chapter-house, Z. The small letters refer as follows: a. situation and form of the ancient Hungerford chapel, and b. that of Bishop Beauchamp: c. site of the old altar: d. place fitted up for morning prayers: e. a fine ancient lavatory of stone, close to which is an ambre and piscina, also a modern font: f. and g. show part of the old organ-screen, two arches of which are represented. Plate XV. h. an ambre, &c.: j. pulpit: k. the bishop's throne: l. m. n. and o. ambres: p. door-way through the wall: q. ditto to the library over the cloister: r. ditto to the cloister.

Plate XIX. No. 1. Elevation and section of one compartment or division of the nave at the west. A. the porch, with a stone seat: B. base of the buttress: C. section of the door-way: D. door-way to the consistory court, with two different shaped arches: E. double window of the side aile: F. opening from the nave to the space over the ailes, in which one wide flattened arch

embraces four others: G. the upper or clere-story window of three lights: H. section of the western window: I. an ornamental fascia or frieze of quatrefoil panels, within lozenge mouldings, continuing through this portion of the west front: M. N. statues in niches: O. coffin-shaped tomb, resting on a plinth, P.: R. R. central column formed, of small square stones: and S. S. tall thin shafts of purbeck marble, four of which are almost attached to each clustered column of the nave: T. junction of the ribs which cross the vaulted roof, V. V.: U. rib extending directly across the nave. No. 2. Exterior elevation of one portion of the aisle and nave: A. B. side and front of the buttress to the aisles: C. parapet to ditto: D. double window continued all round the church: E. exterior of the upper window, also continued all round the church: F. parapet to the nave and choir: and, G. section of the same.

The repairs and alterations made to this church under the prelacy of Bishop Barrington, and directed by the late James Wyatt, Esq. have excited much local, public, and literary criticism. It is the duty of the historian to review such proceedings with strict impartiality, and to exercise a discriminating judgment in separating truth from falsehood, and personal opinions and prejudices from just sentiments and liberal animadversion. In the alterations alluded to, there was certainly much professional skill and caution exercised; although it is equally evident that some of the changes might have been better effected. To uphold and preserve the principal walls and parts of the fabric is the bounden *duty* of the dean and chapter, and of the professional men they employ; their next care is to guard the genuine monuments of antiquity from dilapidation and removal; and they are further required, by the laws of good taste and good sense, to prohibit the introduction of all discordant, injurious, and absurd objects into their cathedrals. Though these duties seem apparent and reasonable, and although most cathedrals are endowed with funds for such important purposes, and laws to enforce their proper application, whilst one has often been misapplied, the others have been winked at and evaded. At Salisbury there is less to complain of than in most of the other cathedrals.

In 1789, the bishop, with the dean and chapter, found it necessary to con-

sult Mr. Wyatt about the architectural state of the church; and it was then determined to effect the following alterations and repairs, some of which were matters of necessity, and others of expediency. At the east end, abutting against the north and south walls of the lady chapel, two extraneous chapels were raised in the fifteenth century, by Bishop Beauchamp, and by Margaret, relict of Robert, Lord Hungerford. Both had been progressively occupied by tombs and lumber, and also suffered to fall to decay. These were taken down, the tombs removed to other places, and the ornaments and materials used in fitting up the present lady chapel, and the new organ-screen. A tasteless wooden altar-screen was taken away from between the lady chapel and choir; and other tombs, at this part, were removed to the nave and small north transept. The walls, windows, and buttresses of the virgin chapel were restored, and rendered uniform; the eastern window was adorned with painted glass, and the side windows also with plain stained glass; the floor was raised, and the inside of the walls covered with niches and sculptured ornaments; the stalls and seats of the choir and bishop's throne were mostly made new, as was also the organ, and its fine stone screen. Some screens which enclosed the ailes of the transepts, and two small porches at the extremity of the north transept, and at the east end of the south aile, were removed at this time. The vaultings of the choir and small transept, which had been covered with paintings, as well as the whole of the vaulting of the nave, &c. were washed over with a light stone colour. On the outside of the church some essential improvements were made; a spacious drain was formed all round the church to carry off the water, the whole area of the church-yard was raised and levelled, new gravel walks made, and a large detached belfry, at the north side of the church, was taken down.

The diocese of Salisbury comprises Wiltshire and Berkshire, and is divided into the archdeaconries of Sarum, Wilts, and Berks. The members of the cathedral are a bishop, dean, precentor, chancellor of the diocese, chancellor of the church, treasurer, three archdeacons, a sub-dean, and sub-chanter; forty-one prebendaries, of whom six are residentiary, and called canons; four vicars choral; seven lay vicars, or singing men, of whom one is organist; eight choristers, and other inferior officers.

A Chronological List of the Bishops of Salisbury,

WITH

CONTEMPORARY DEANS, KINGS, AND POPES.

BISHOPS.	Consecrated or Translated	Died or Translated	Buried at	Deans.	Kings.	Popes.
OF WILTSHIRE.						
1 Ethelstan.....	From 909	To Canterbury, 934	—	—	Edward the Elder.....	Sergius III.
2 Odo, Severus.....	..... 920	..... Canterbury, 934	—	—	Athelstan.....	Stephen VIII.
3 Osolphus.....	..... 934	..... 970	Wilton.....	—	{ Edmund, Edred, } Edwy, Edgar.....	Martin III.
4 Alfstanus.....	..... 970	..... 981	Abingdon.....	—	Edward the Martyr...	Benedict VI.
5 Alfgarus, or Wolfgarus	..... 981	..... 986	—	—	Ethelred II.....	Benedict VII.
6 Siricius.....	..... 986	..... Canterbury, 989	—	—	Ethelred II.....	John XV.
7 Africus, or Aluricus.....	..... 989	..... Winchester, 1006	Glastonbury.....	—	Ethelred II.....	John XV.
8 Brithwold.....	..... 995	..... 1046	—	—	{ Sweyn, Edm. II. } Canute, Harold I. Hardicanute..... Edw. the Confessor Harold II.....	Benedict IX.
9 Herman *.....	..... 1046	—	—	—	—	—
OF SARUM.						
1 Herman *.....	..... 1078	..... About 1078	Sarum.....	Roger.....	William I.....	Gregory VII.
2 Osmund.....	..... 1078	..... Dec. 3, 1099	Sarum.....	{ Osbert..... } Serlo..... Robert I..... Robert Chichester Robert Warlewast Henry..... John de Oxeneford Robert..... Jordan..... Eustachius..... Richard Poore.....	William I. and II.....	Gregory VII.
3 Roger.....	..... Aug. 10, 1107	..... Dec. 11, 1139	Sarum.....	—	Henry I.....	Paschall II.
4 Joceline de Bailul.....	..... 1142	..... Nov. 18, 1184	—	—	Stephen.....	Innocent II.
5 Hubert Walter.....	..... Oct. 22, 1189	..... Canterbury, 1193	—	—	Henry II.....	Innocent II.
6 Herbert Poore.....	..... June 5, 1194	..... Feb. 6, 1241	Wilton.....	—	Richard I.....	Clement III.
OF SALISBURY.						
1 Richard Poore.....	..... Chichester, 1217	..... Durham, 1228	—	{ Adam de Ivelcestre } { Hen. de Bishopstone } William de Wanda.....	Richard I.....	Clement III.
2 Robert Bingham.....	..... May, 1249	..... Nov. 3, 1246	Salisbury.....	Robert de Hertford.....	John.....	Celestine III.
3 William de York.....	..... July 16, 1247	..... March 31, 1256	Salisbury.....	Robert de Hertford.....	Henry III.....	Honorius III.
4 Egidius de Bridport.....	..... March 11, 1256-7	..... Dec. 13, 1262	Salisbury.....	Robert de Wickhampton.....	Henry III.....	Gregory IX.
5 Walter de la Wyle.....	..... May 27, 1263	..... Jan. 3, 1270	Salisbury.....	Robert de Wickhampton.....	Henry III.....	Innocent IV.
6 Robert de Wickhampton	..... March 6, 1270	..... April 24, 1284	Salisbury.....	Walter Scammel.....	Henry III. Edward I.	Urban IV.
7 Walter Scammel.....	..... Oct. 22, 1284	..... Oct. 25, 1286	—	Henry de Braundston.....	Edward I.....	Gregory X.
8 Henry de Braundston...	..... 1287	..... Feb. 11, 1287-8	—	Simon de Micham.....	Edward I.....	Martin IV.
9 William de Corner.....	..... March 16, 1289	..... 1291	—	Simon de Micham.....	Edward I.....	Honorius IV.
10 Nicholas Longspee.....	..... March 16, 1291	..... May 18, 1297	Salisbury.....	Simon de Micham.....	Edward I.....	Nicholas IV.
11 Simon de Gandavo.....	..... Oct. 20, 1297	..... May 31, 1315	—	William Rufinus.....	Edward I. and II.....	Nicholas IV.
12 Roger de Mortival.....	..... Sept. 28, 1315	..... March 14, 1329	Salisbury.....	Reynold de la Gath.....	Edward II. and III.....	Boniface VIII.
13 Robert de Wyvil.....	..... 1330	..... Sept. 4, 1375	Salisbury.....	{ Bertrand de Fargis } { Reynold Orsini..... }	Edward III.....	John XXII.
14 Ralph Erghum.....	..... Dec. 9, 1375	..... Bath and Wells, 1388	Salisbury.....	Robert de Braybrooke.....	Edward III. Rich. II.	Gregory XI.

11	Simon de Gandavo	Oct. 20, 1297	Salisbury	Simon de Micham	Edward I.	Nicholas IV.
12	Roger de Mortival	Sept. 28, 1315	Salisbury	William Rufus	Edward I. and II.	Boniface VIII.
13	Robert de Wyvil	Sept. 28, 1315	Salisbury	Reymond de la Goch	Edward II. and III.	John XXII.
14	Ralph Erghum	Sept. 9, 1375	Salisbury	Bertrand de Fargis	Edward III.	John XXII.
15	John Waltham	Dec. 9, 1375	Salisbury	Reynold Orneli	Edward III. Rich. II.	Gregory XI.
16	Richard Metford	Sept. 20, 1386	Westminster	Robert de Braybrooke	Richard II.	Urban VI.
17	Nicholas Bubwith	Sept. 20, 1386	Salisbury	Thomas Montacute	Richard II. Henry IV.	Benedict XIII.
		London, July, 1407	Salisbury	John Chaudier	Henry IV.	Gregory XII.
18	Robert Hallam	June, 1408	Constance	John Chaudier	Henry IV. and V.	Alexander V.
19	John Chandler	Dec. 12, 1417	Salisbury	Simon Sidenham	Henry V. and VI.	Martin V.
20	Robert Neville	Oct. 26, 1427	Durham, Dec. 1427	Thomas Broun	Henry VI.	Martin V.
21	William Aiscough	July 20, 1438	Eddington	Nicholas Billesdon	Henry VI.	Eugenius IV.
22	Richard Beauchamp	Hereford, Aug. 14, 1450	Salisbury	Adam Molevyns	Henry VI. Edward IV.	Nicholas V.
23	Lionel Woodville	April 17, 1482	Salisbury	Richard Leyet	Edward IV. Rich. III.	Sixtus IV.
24	Thomas Langton	St. Davids, Feb. 9, 1484	Winchester	Gilbert Kymmer	Rich. III. Hen. VII.	Innocent VIII.
25	John Blythe	Feb. 23, 1493	Salisbury	James Goldwell	Henry VII.	Alexander VI.
26	Henry Dean	Bangor, March 22, 1500	Canterbury	John Davyson	Henry VII.	Alexander VI.
27	Edmund Audley	Hereford, April 2, 1502	Salisbury	Edward Cheyne	Henry VII. and VIII.	Alexander VI.
28	Laurence Campegio	Dec. 2, 1524	Rome	Thomas Rowthall	Henry VIII.	Clement VII.
29	Nicholas Slaughter	April 11, 1535	Cambridge	William Atwater	Henry VIII.	Clement VII.
30	John Salcot, or Capon	Bangor, July 31, 1559	Salisbury	John Longland	Henry VIII.	Paul III.
31	John Jewell	Jan 21, 1559-60	Salisbury	Cathbert Tunstall	Henry VIII.	Paul III.
32	Edmund Gheast	Rochester, Dec. 24, 1571	Salisbury	Raymund Pade	Henry VIII. and Mary	Pius IV.
33	John Piers	Rochester, Dec. 2, 1577	Salisbury	Peter Vannes	Elizabeth	Pius V.
34	John Coldwell	Dec. 26, 1591	York	Thomas Cole	Elizabeth	Gregory XIII.
35	Henry Cotton	Nov. 12, 1598	Salisbury	William Bradbridge	Elizabeth	Gregory XIV.
36	Robert Abbot	Dec. 3, 1615	Salisbury	Edmund Freake	Elizabeth, James I.	Clement VIII.
37	Martin Fotherby	April 19, 1618	Lombard St. London	John Piers	James I.	Paul V.
38	Robert Tounson	July 9, 1620	Westminster	John Bridges	James I.	Paul V.
39	John Davenant	Nov. 18, 1621	Salisbury	John Bridges	James I.	Paul V.
40	Brian Duppa	Chichester, 1641	Salisbury	John Gourden	James I.	Gregory XV.
41	Humphrey Henchman	Oct. 28, 1660	Westminster	John Gourden	Charles I. and II.	Urban VIII.
42	John Earle	Worcester, Sept. 26, 1663	Merton Coll. Oxford	John Gourden	Charles II.	Alexander VII.
43	Alexander Hyde	Dec. 31, 1665	Salisbury	John Gourden	Charles II.	Alexander VII.
44	Seth Ward	Exeter, Sept. 12, 1667	Salisbury	John Gourden	Charles II. James II.	Clement IX.
45	Gilbert Burnet	March, 31, 1689	Clerkenwell	John Williams	William	Alexander VIII.
46	William Talbot	Oxford, April 23, 1715	Winchester	Robert Woodward	Mary	Clement XI.
47	Richard Willis	Gloucester, Nov. 21, 1721	Winchester	Edward Young	Anne	Innocent XIII.
48	Benjamin Hoadley	Hereford, Oct. 29, 1723	Winchester	John Younger	George I.	Innocent XIII.
49	Thomas Sherlock	Bangor, Nov. 8, 1734	Fulham	John Younger	George I. and II.	Clement XII.
50	John Gilbert	Llandaff, 1748	Winchester	John Clarke	George II.	Benedict XIV.
51	John Thomas	Peterborough, 1757	Winchester	John Clarke	George II. and III.	Benedict XIV.
52	Robert Hay Drummond	St. Asaph, 1761	Salisbury	Thomas Green	George III.	Clement XIII.
53	John Thomas	Lincoln, Dec. 1761	Salisbury	Thomas Green	George III.	Clement XIII.
54	John Hume	Oxford, 1766	Living	Rowney Noel	George III.	Clement XIII.
55	Shute Barrington	Carlisle, June, 1782	Windsor	John Ekins	George III.	Pius VI.
56	John Douglas	Exeter, 1807	Windsor	Charles Talbot	George III.	Pius VI.
57	John Fisher	Exeter, 1807	Windsor	Charles Talbot	George III.	Pius VII.

* It is probable that there must have been one or more bishops between Brithwald and Herman; but neither Godwin, Le Neve, Dodsworth, or any other writer except Heylyn, alludes to the circumstance: the latter mentions two, Livings and Althevians.

† This deanery was first instituted by Osmund, by charter, in 1091.

‡ In the list of Popes, I have inserted only the names of those who reigned at the time each Bishop was installed; but on some occasions there were three or four popes contemporary with one bishop.

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A
List of Books, Essays, and Prints,

THAT HAVE BEEN PUBLISHED RELATING TO
SALISBURY CATHEDRAL;

ALSO A LIST OF
ENGRAVED PORTRAITS OF ITS BISHOPS.

THIS LIST IS SUBJOINED TO GRATIFY THE BIBLIOGRAPHER, THE CRITICAL ANTIQUARY, AND THE ILLUSTRATOR; AS
WELL AS TO SHOW, AT ONE VIEW, THE SOURCES WHENCE THE PRECEDING PAGES HAVE BEEN DERIVED.

WHEN *Bishop Nicholson* published the third edition of his useful "*Historical Library*," folio, 1736, he seems to have been unacquainted with any printed book about Salisbury Cathedral; yet it is evident that the following volume had been published:

I. "The History and Antiquities of the Cathedral Church of Salisbury, and the Abbey Church of Bath, including an Architectonical Account of this Cathedral by Sir Christopher Wren," 8vo. 1719. Mr. Gough, "*British Topography*," attributes this volume to Dr. Rawlinson, and pronounces it "extremely incorrect." He might also have added, it is very trivial and unsatisfactory in every part. A second edition was printed in 1723, and a third in 1728. Copies of these are in Gough's collection at Oxford, with MS. notes, by Browne Willis, Cole, and Hutchins. Sir R. Hoare has a large paper copy of the first edition. At the end of the volume is a reprint of a scarce tract, which was published in folio, and suppressed in 1683. This occasioned the controversy and litigation between Dean Peirce and Bishop Ward: when the former published his "*Vindication of the King's Sovereign Rights*," &c.; "printed only to save the labour of transcribing several copies, and to prevent mistakes," &c. 1683.

II. "A Series of particular and useful Observations, made with great diligence and care, upon that admirable Structure, the Cathedral Church at Salisbury: calculated for the Use and Amusement of Gentlemen and other curious Persons, as well as for the Assistance of such Artists as may be employed in Buildings of the like kind. By all which, they will be enabled to form a right judgment upon this or any ancient Structure, either in the Gothic or other Styles of building. By Francis Price, Author of the British Carpenter [and Surveyor to this Cathedral]. London, 1753;" 4to. This volume contains eleven plates, engraved by Fourdrinier, from drawings by the Author, but executed in a very bad style. Price having access to the Archives, made extracts from a Latin manuscript written by William de Wanda, giving an account of the building of the present church, and Pope Honorius's bulls for the same purpose. Price's book is become scarce; but its plates, and nearly the whole of the letter-press, are reprinted in

III. "A Description of that admirable Structure, the Cathedral Church of Salisbury. With the Chapels, Monuments, Grave-stones, and their Inscriptions. To which is prefixed, An Account of Old Sarum. Illustrated with many curious Copper-plates." 4to. Salisbury, 1787; pp. 200; 7s. sewed. The deeds and charters, in this volume, were transcribed and translated by W. Boucher, chapter clerk.

IV. "Episcopus Puerorum in die Innocentium; or, A Discoverie of an ancient Custom in the Church of Sarum, making an Anniversarie Bishop among the Choristers. London, printed by William Dugard, 1649;" 4to. Another edition by T. Williams, London, 1671. This essay is among the posthumous works of John Gregory.

V. "Antiquitates Sarisburienses," first printed in 8vo. 1771, and again in 1777, is the production of the Rev. Edward Ledwich, author of the "Antiquities of Ireland." Besides a reprint of the Salisbury Ballad, with notes by Dr. Pope, and general Accounts of Salisbury and Old Sarum, it contains "Lives of the Bishops of Salisbury," (chiefly taken from Godwin); "a Register of

the Riches of the Cathedral, 28 Henry VIII;” and Original Charters, with “an accurate Description of the Cathedral, Chapter-house, &c. from actual survey.”

VI. “A Guide to the Cathedral Church of Salisbury. With a particular Account of the late great Improvements made therein, under the Direction of James Wyatt, Esq.” By W. Dodsworth, Verger of the Cathedral. 1798. 12mo. pp. 78. 5th edition.

VII. “An Historical Account of the Episcopal See, and Cathedral Church of Sarum, or Salisbury: comprising Biographical Notices of the Bishops; the History of the Establishment from the earliest Period; and a Description of the Monuments. Illustrated with Engravings.” By William Dodsworth. Salisbury, 1814. Imperial 4to. 4l. 4s.; and Royal 4to. 3l. 3s. pp. 260.

VIII. “The History and Antiquities of the Cathedral Church of Salisbury,” in sixteen pages, with eight plates, constitute the ninth number of a “Graphic and Historical Description of the Cathedrals of Great Britain.” 1814. Demy 8vo. 7s. 6d.; Super Royal 8vo. 12s.; 4to. 1l. 1s.

IX. “Dissertation on the modern Style of altering ancient Cathedrals, as exemplified in the Cathedral of Salisbury.” By the Rev. J. Milner, D.D. First edition 1798; second edition, with two plates of the altar end of Winchester and that of Salisbury Cathedral. 1811. 4to. pp. 39.

These, I believe, are all the separate books that have been printed relating to the Church; but in volume xv. of the “*Beauties of England*,” is an account of it and its monuments, the bishop’s palace, &c. In Gilpin’s “*Western Counties*,” are remarks on the cathedral, its painted windows, cloister, chapter-house, and bishop’s palace.

Browne Willis, in his “*Survey of Cathedrals*,” vol. iii. 1742, merely specifies the extent of the diocese, its officers, names of churches and chapels, with the patrons of each living, and religious houses to which they are attached, classed in the respective archdeaconries and deauneries. This list is however much more copious, accurate, and particular in Bacon’s “*Liber Regis*,” 4to.; which specifies the extent and jurisdiction of each archdeaconry and deanery, with the extent and valuation of every living, as entered in the king’s books, &c.

Tanner’s “*Notitia Monastica*,” folio, 1787, has a short notice of the bishopric, with references to many books and MSS. relating to the same.

In Dugdale’s “*Monasticon Anglicanum*,” vol. iii. part 1, p. 375, are historical notices of the foundation and translation of the cathedral, by John Brompton, Matthew Westminster, and Matthew Paris; the charter of Bishop Osmund for the first endowment of the canons, A. D. 1091; and the charter of Henry III. (in his eleventh year), confirming the translation of the church, and granting privileges to the citizens of New Sarum.

In Rymer’s “*Fœdera*,” &c. vol. iv. p. 338, are two letters from Edward III. to the Pope and Cardinals, on the controversy in the court of Rome, relating to the prebend of Blebary in the church of the blessed Mary, to which the masters of the knights templars, before the abolition of the order, were accustomed to present.—Vol. vii. p. 702, pat. 14, Richard II. is a licence from the bishop to his clerks and auditor, to defend a cause pending in the court of Rome between the bishop and his chapter.—Vol. x. p. 267, pat. 1, Henry VI. a royal licence to the dean and chapter to acquire lands, or appropriate churches to the value of £50. per annum. in aid of repairing the belfry in the middle of the church.—Vol. xii. p. 93, pat. 18, Edward IV. the grant of the chancellorship of the order of the garter, to the bishop and his successors.—Vol. xiv. p. 568, pat. 28, Henry VIII. the king’s appointment of Peter Vannes, Prebendary of Bedwin, to assist Richard Pacy, Dean of Salisbury, then bereaved of his senses.

Mr. Gough, in “*British Topography*,” has printed a long enumeration of the *Missals*, *Breviaries*, and other books belonging to the cathedral service of Sarum. The first missal is dated 1494, and printed abroad; the last printed in London, 1557. See p. 9 of this work.

In Wilkins’s “*Concilia Magnæ Britanniae*,” four volumes, folio, are the following documents relating to the cathedral:

Vol. I. 459. Excommunication of Bishop Joceline, by Pope Alexander III. An. 1170. Ex. reg. Cant. A. fol. 14.—473. Absolution of Bishop Joceline, by Pope Alexander III. An. 1172. Ex. reg. Hoveden in Ann.—551-569. History and acts of the chapter of the church of Sarum, from A. 1217 to 1228. Ex. reg. vet. Osmundi, epis Sarum, p. 119. This record contains Bishop Herbert’s design to translate the church to some more convenient place. Bishop Richard’s prosecution of the design. Pope Honorius III’s. indulgence for the translation. Convocation of

the canons to raise the money for the erection of the church. Foundation stone laid. Election of a dean. Consecration of the newly-erected church. Bull of Pope Gregory IX. for the canonization of Bishop Osmund. Removal of the bodies of Bishops Osmund, Roger, and Joceline, from the castle of Sarum to the new fabric. Election of Robert Bingham.—599-602. Constitutions of Bishop Richard Poore, A. 1223. Ex. vet. Cod. MS. in bibl. coll. Corp. Christi. Oxon.—677. Festivals to be observed in the church of Salisbury.—713. Constitutions of Bishop Bridport, A. 1256. Ex. vet. Cod. id.—741. Customs and statutes of the church of Salisbury, A. 1259. Ex. regist. capitali Glasguen. in bibl. juridica Edinburg, p. 2.

Vol. II. 66. Appointment of a coadjutor to Bishop Wichampton on account of his age and infirmities. Ex. reg. Peckham, fol. 77. a.—113. Appeal of the Prior and Chapter of Christ Church, Canterbury, against the consecration of Walter Scammel, Bishop elect of Sarum. ib. fol. 114. a.

Vol. III. 12. Mandate from the Archbishop of Canterbury to the Bishop of Bath and Wells, on injuries sustained by the Bishop of Sarum. [Wyvil] 1351. Ex. reg. Islip. fol. 45. a.—151. Bull of Pope Urban VI. for preserving the privileges of the church of Sarum, 1380. Ex. reg. Sudbury, fol. 74. b.—432. Letter from King Henry VI. to Pope Martin V. on the canonization of Bishop Osmund, 1424. Ex. MS. Cott. Cleopat. c. iv. fol. 206.—Letter from the prelates and clergy of the province of Salisbury to Pope Martin V. on the canonization of Osmund. ib. 207.—613. Festival of St. Osmund appointed, at a convocation of prelates and clergy of the province of Canterbury, held in St. Paul's Church, London, 1480. Ex. reg. Bouchier, fol. 28.

Vol. IV. 337. Articles to be inquired of in the ordinary visitation of the Archbishop of Canterbury within the diocese of Sarum, 1588. Reg. Whitgift, fol. 400. a.

ACCOUNTS OF BISHOPS.

Bishop Godwin first drew up a list of the prelates, with brief remarks, in his "*Catalogue of the Bishops of England*;" 4to. 1601. This was republished in 1615; "so much augmented," saith the Author 'to the Reader,' "as it may seem to be another and not the same volume." The addition consisted of "a true history of the first plantation of the Christian religion among us;" additional accounts of bishops, with new catalogues of the Bishops of St. Asaph and Bangor; and "a brief rehearsal of such of our English nation as either were, or are reported to have been cardinals of the church of Rome." Bishop Nicholson describes this as full of "gross faults, from the author's and printer's mistakes." Wharton also accuses the bishop of being ungrateful to his authorities, "guilty of chronological mistakes," confounding the commencement of the years, sometimes at Christmas, and sometimes at Michaelmas; and puritannically vilifying some of the popish bishops. Whether from rapidity of the sale of the second edition, or from ambition of appearing in "classical language," Godwin re-wrote the work in Latin, with corrections, and published it in 4to. 1616. A new, enlarged, and much improved edition of this catalogue was edited by Richardson in 1743, one volume, folio; with a portrait of Godwin, additions, corrections, notes, &c. the title "*De Præmiliibus Angliæ Commentarius*." At the end of Isaacson's "*Saturni Ephemerides*, sive Tabula Historico-chronologica," is a "chronological table, containing the series, or succession of all the archbishops and bishops, with an abridgment of their acts," &c. Fol. 1633.

Sir John Harrington, in "*A briefe View of the State of the Church*," 1653, has given short notices of Bishops Jewel, Coldwell, and Cotton. This tract is reprinted in "*Nugæ Antiquæ*," edited by Thomas Park, F.S.A. two volumes, 8vo. 1804. But the most complete and accurate catalogue of the bishops that has hitherto been published, is in "*Fasti Ecclesiæ Anglicanæ*; or, An Essay towards deducing a regular Succession of all the principal Dignitaries in each Cathedral, collegiate Church, or Chapel (now in being), in England and Wales, from the first erection thereof, to this present Year 1715," &c. Attempted by John Le Neve, Gentleman. Fol. 1710.

"The Life of the Right Reverend Father in God, Seth, [Ward] Lord Bishop of Salisbury, and Chancellor of the Most Noble Order of the Garter. By Dr. Walter Pope." London, 1607; 12mo. pp. 193.

"The Life of Robert Abbot, Bishop of Salisbury," pp. 12, is annexed to the "Life of Dr. George Abbot, Lord Archbishop of Canterbury." Guildford, 1777; 8vo.

ENGRAVED PORTRAITS OF THE BISHOPS OF SALISBURY.

- JOHN JEWEL: head by *Vertue*, in the "Continuation of Burnett's Reformation"—in *Heroologia*—in *Boissard*—in 12mo.—in his "Apology," 8vo. 1685. *Bromley* and *Granger*¹.
 ROBERT ABBOT: head in *Heroologia*—in *Freherus*—4to. *F. Delaram*, sc. *Bromley*.
 JOHN DAVENANT: oval, in "Middleton's Biographica Evangelicæ." *T. Trotter*, sc.
 BRIAN DUPPA: in his "Helps to Devotion," 1674; 12mo. *R. White*, sc.
 HUMPHREY HENCHMAN: half length, mez. *Lely*, del.
 SETH WARD: large fol.—*D. Loggan*, ad vivum del et sc. 1678, mez. *Bromley*.—His Portrait, by *Greenhill*, is in the Town Hall, Salisbury;—and another in the Bishop's Palace.
 GILBERT BURNET: fol. *Lutterel*, p. *Vand. Banc*, sc.—mez. *E. Cooper*, exc.—fol. *Lutterel*, p. *Vr. Giest*, sc.—mez. *J. Cole*, sc.—8vo. *Dia Hoadley*, *J. Houbraken*.—8vo. *V. Hove*.—4to. mez. ad vivum, *Lutterel*.—8vo. *Petit*.—4to. *D. Hoadley*, *B. Picast*, 1724.—8vo. *Des Rochers*.—mez. *J. Riley*. *J. Smith*, 1790.—4to. mez. *J. Smith*.—fol. *Hoadley*, *Vertue*, 1723.
 WILLIAM TALBOT: as Chancellor of the Garter, mez. *G. Kneller*, p. *Faber*, sc.—Ditto. fol. *G. Kneller*, p. *Vertue*, sc. 1720, *Bromley* and *Noble*.—Quarto, in *Hutchinson's History of Durham*, *Noble*.
 RICHARD WILLIS: mez. sitting in a carved chair, *M. Dahl*, p. *Simon*, sc. *Bromley* and *Noble*.
 THOMAS SHERLOCK: *V. Loo*, p. 1740, *Ardell*, sc. mez. 1757.—Sitting as Chancellor of the Garter, *Jones*, p. *Lelius*, mez. 1737.—Sitting, a book in his right hand, fol. *V. Loo*, p. *S. Ravenet*, sc. 1756. *Bromley*.
 BENJAMIN HOADLEY: æt. 67, 1743, Sitting in Robes, Sh. *W. Hogarth*, p. *B. Baron*, sc.—Æt. 80, Profile prefixed to his works, 1773, fol. *N. Hone*, p. *J. Basire*, sc. 1772.—Oval, in a canonical habit, mez. *J. Faber*.—Altered to a bishop's, with Simon's name.—Canonical habit altered to a bishop's, fol. *G. Vertue*, sc.—Oval, in a canonical habit, 4to. mez. *Bromley*.
 JOHN THOMAS: Standing, Robes of the Garter, mez. *B. Wilson*, p. *R. Houston*, sc. 1771. *Bromley*.
 ROBERT HAY DRUMMOND: Half length, with purse and dress of Chancellor of the Garter, *J. Reynolds*, p. *J. Watson*, sc. mez.
 SHUTE BARRINGTON: as Chancellor of the Garter, *G. Romney*, p. *J. Jones*, sc. sh. mez. 1786.—A bust, profile, *European Magazine*, 1788, head, *Edridge*, del. *Picart*, sc. in *Gallery of British Portraits*, 1810.
 JOHN DOUGLAS, Three-quarters, sitting as Chancellor of the Garter, sh. mez. *W. Beechey*, p. *W. Ward*, sc. 1790.—Head, engraved by *G. Bartolozzi*, from a drawing by *W. Evans*, in *Gallery of British Portraits*, 1810.
 JOHN FISHER: Head, *Northcote*, p. *Scriven*, sc. in *Gallery of British Portraits*.—Half length, mez. by *Dunkerton*, from painting by *James Northcote*, *R. A.*

VIEWS AND PRINTS OF THE CHURCH AND OF ITS MONUMENTS.

In "*Dugdale's Monasticon*," vol. iii. are the oldest prints that have been published of this church.—1. View of the North Side:—2. North-east, with Bell Tower in the Distance:—3. North-west View, including the Bell Tower, and showing figures in the niches; all drawn and engraved by *W. Hollar*:—4. A sort of Bird's-eye View of North-east; drawn and engraved in a very bad and inaccurate style by *D. King*.

Robert Thacker, who calls himself king's designer, and made a set of very curious drawings of Longford Castle, engraved by *Yates* and *Collins*, about 1650; also engraved a large plate of Salisbury Cathedral, which was printed on four sheets.

James Collins engraved a large South-west View, which was published with a description; also a North View, which is strangely called a North-west, and is a copy from *Hollar's*, in *Dugdale*; and, like most copies, much inferior to the original.

¹ *Bromley's Catalogue of engraved British Portraits*; 4to. 1793.—*Granger's Biographical History of England*; 8vo. 4 vols. 1804. 4th edition.—*Noble's ditto*; being a continuation of the last; 3 vols. 8vo. 1806.

A North-east prospective View of the Cathedral Church and Close; twenty-two inches and a half by seventeen, was engraved by *Fougeron*, from a drawing by *Jackson*.

An interior View of the Nave, looking east, drawn by *James Biddlecombe*, "a gentleman's servant," and engraved by *J. S. Miller*, in 1754. This shows a font near the west door, with the old organ and its screen.

A North-west View of the Church, an aquatinta print, from a drawing by *J. Buckler*, was published in 1803.

A South-east View, by the same draftsman, was engraved in aquatinta, by *F. C. Lewis*, and published in 1804.

A South-west View, engraved by *V. Green* and *F. Jukes*, in aquatinta, from a drawing by *S. H. Grimm*, was published in 1779.

View of the West Front, aquatinted and coloured, was engraved by *C. Brome*, from a drawing by *Amsinck*.

South-east, showing the Beauchamp and Hungerford Chapels, engraved by *Byrne* and *Sparrow*, from a drawing by *T. Hearne*, 1798, is published in Hearne and Byrne's "Antiquities."

The South-west Prospect of Salisbury Cathedral, showing the bell tower and a foundation of a cross near the west front, was engraved by *T. Harris*.

Small prints of the West Front and East End, engraved by *J. Storer*, from drawings by *J. Britton*, are published in the "Beauties of Wiltshire."

A ground Plan of the Church, engraved by *Basire*, from a drawing by *G. V.* with references to monuments, and to the chapels north and south of the lady chapel, is published in Gough's "Sepulchral Monuments," vol. ii. In which work there are also Views of the *Beauchamp* and *Hungerford Chapels*, with a plan of the former: also a print representing some paintings on the walls. One of these paintings, displaying figures of a *Beau and Death*, was engraved by *Thomas Langley*, from a drawing by *J. Lyons*, 1748.

The great eastern Windows, painted by *Pearson*, from a design by *J. Mortimer*, was etched by *R. Blyth*, 1783. The plate was aquatinted after a few impressions were worked.

A large View of the Choir, looking east, aquatinted from a drawing by *Miss Kentish*, 1814.

MONUMENTS AND EFFIGIES.

In "Gough's Sepulchral Monuments," vol. ii. folio:—1. SEPULCHRAL Chapel of *W. Lord Hungerford*, elevation and view of the roof, *Schnebbelie*, del. *Basire*, sc.—2. Effigy of *W. Lord Hungerford*; view of his Chapel and several Shields:—3. Effigy of *Sir John Cheney*; ditto, ditto.—4. Elevation of *Bingham's Tomb*, called *Bishop Ayscoughs*: drawn and etched by *J. Carter*. Each of these plates is accompanied by a description and dissertation.

C. Stothard, jun. has drawn and etched the following statues, in a truly accurate and beautiful style, for his "Monumental Effigies":—1. Ancient Effigy, on the south side of the Cathedral, attributed to *Bishop Roger*:—2. Boy Bishop:—3. Ancient Effigy on the south side of the Nave:—4. Side View and details of *Lord John de Montacute*:—5. A similar View of *Robert Lord Hungerford*:—6. A front View and details of the same.

View of the Monument of *Bishop Poore* (erected 1237), on the north side of the high altar at Salisbury; drawn and etched by *J. Carter*, for the first edition of *Milner's "Dissertation."*

A mural marble Slab, with two Statues, a medallion Portrait, &c. executed by *Mr. Flaxman*, for *William Long, Esq* has been etched by *H. Moses*, but not published.

List of Prints

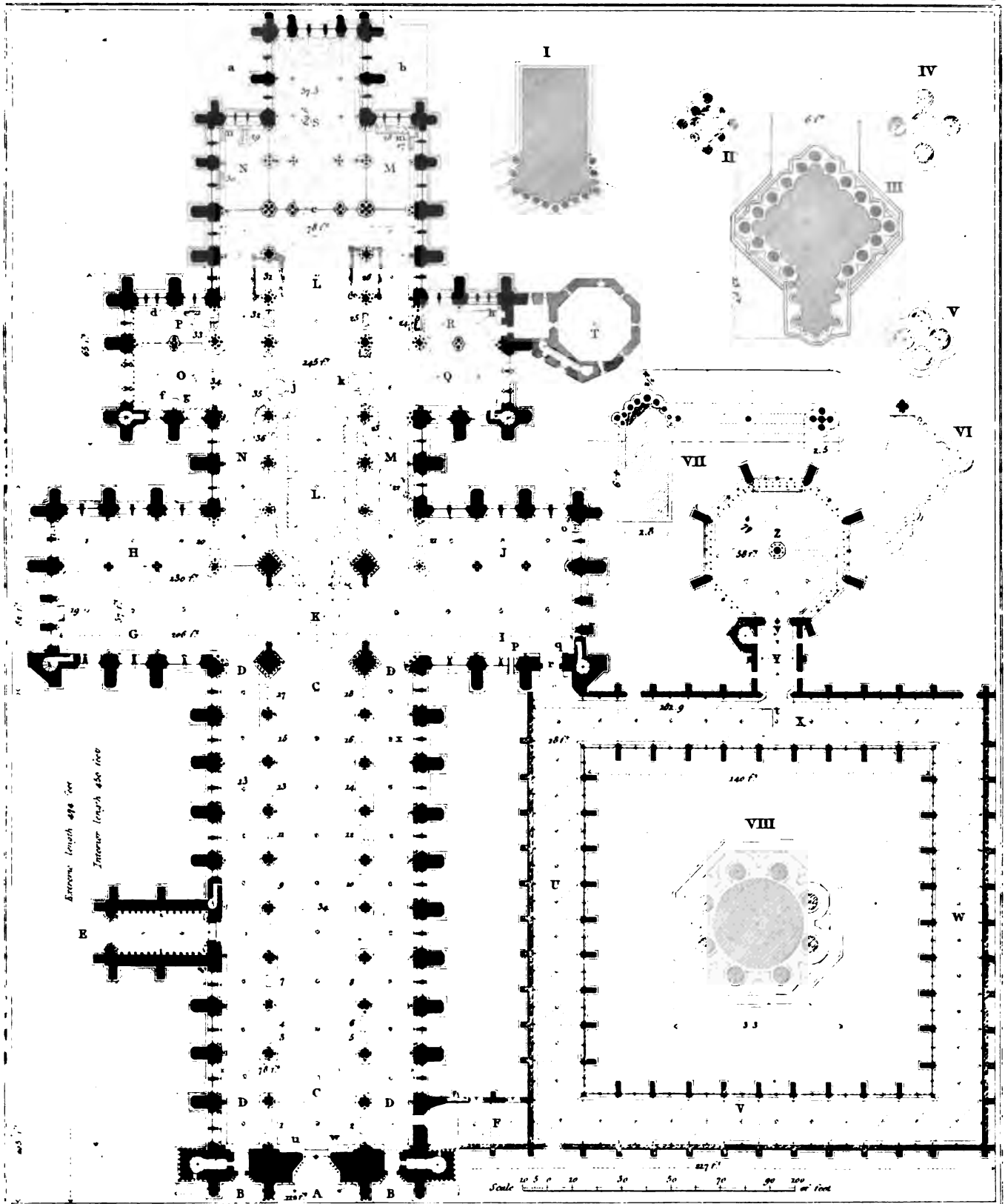
ILLUSTRATIVE OF SALISBURY CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described
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END OF SALISBURY CATHEDRAL.

*. The BINDER is directed to place the Wood-cut Title, and Plate XV. at the beginning of the Volume, and the other Prints in succession as numbered, two and two between the sheets. The Prints of Effigies to be placed at the pages where described.

C. Whittingham, Printer, Chiswick.



Drawn by F. Gandy from Sketches & Measurements made by F. Mackenzie in 1849 for Breman, Hurrey & Co. of Salisbury Cathedral.

J. Rolfe Sc.

SALISBURY CATHEDRAL CRYPT. GROUND PLAN

Showing the situation of the principal Tombs &c.

London. Published Dec^r 1849, by Longman & Co. Paternoster Row.

Printed by Geo. & Barrett.



Drawn by F. Machell for Thomas Henry Esq. of Salisbury Cathedral. Engraved by J. L. Hunt.

SALISBURY CATHEDRAL, WEST FRONT.

EAST END

TO MR. GEORGE MATON M.D. Physician Extraordinary to her Majesty, Treasurer of the Royal College of Physicians, Fellow of the Royal & Antiquarian Societies, & Vice President of the Lincolns Society of London, this Plate, is inscribed by the Author.

London, Published Feb. 1. 1815 by Longman & Co. Paternoster Row

Printed by Baynard.



Drawn by F. Machin for the History of Salisbury Cathedral. Engraved by E. Le Roux.

SALISBURY CATHEDRAL CHURCH.
EAST END.

TO Wth GEORGE, MARON M.D. Physician Extraordinary to her Majesty. Treasurer of the Royal College of Physicians. Fellow of the Royal & Antiquarian Societies. & Vice President of the Lincoln Society of London, this Plate, is inscribed by the Author.

London, Published Feb^y 1, 1815 by Longman & C^o Paternoster Row

Printed by Hayward.



Drawn by F. Mackenzie. See History of the Salisbury Cathedral. Engraved by J. Le Keux.

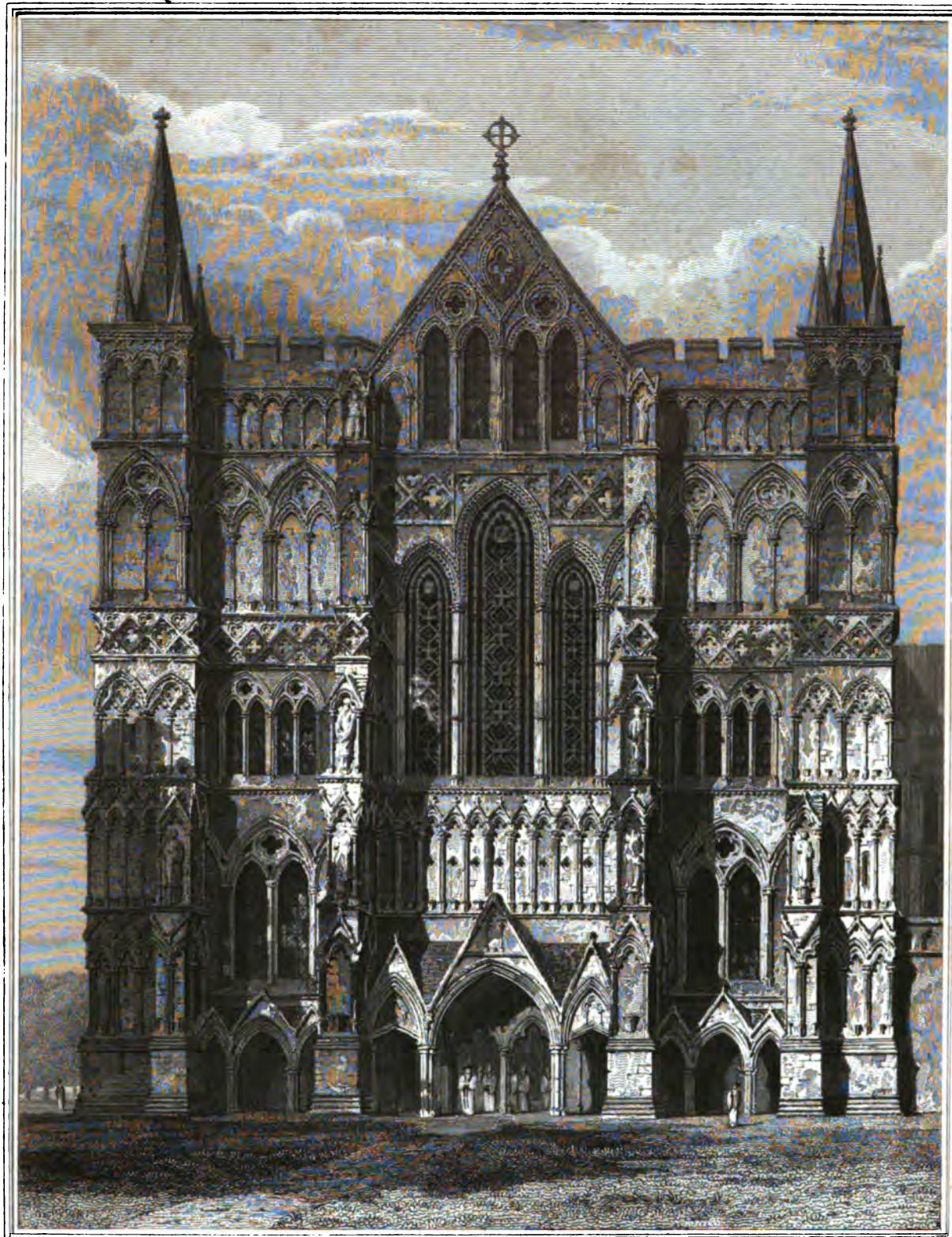
SALISBURY CATHEDRAL. WEST FRONT.

SOUTH TOWER.

TO SIR RICHARD COTTE, Bart. who has laudably employed his talents & fortune, in producing some useful works on Topography & Antiquities, this plate is inscribed by the Author.

London. Published Jan'y 2. 1780. by Longman & Co. Paternoster Row.

Printed by Howard.



Drawn by F. Mackenzie

Engraved for Britons History, &c. of Salisbury Cathedral.

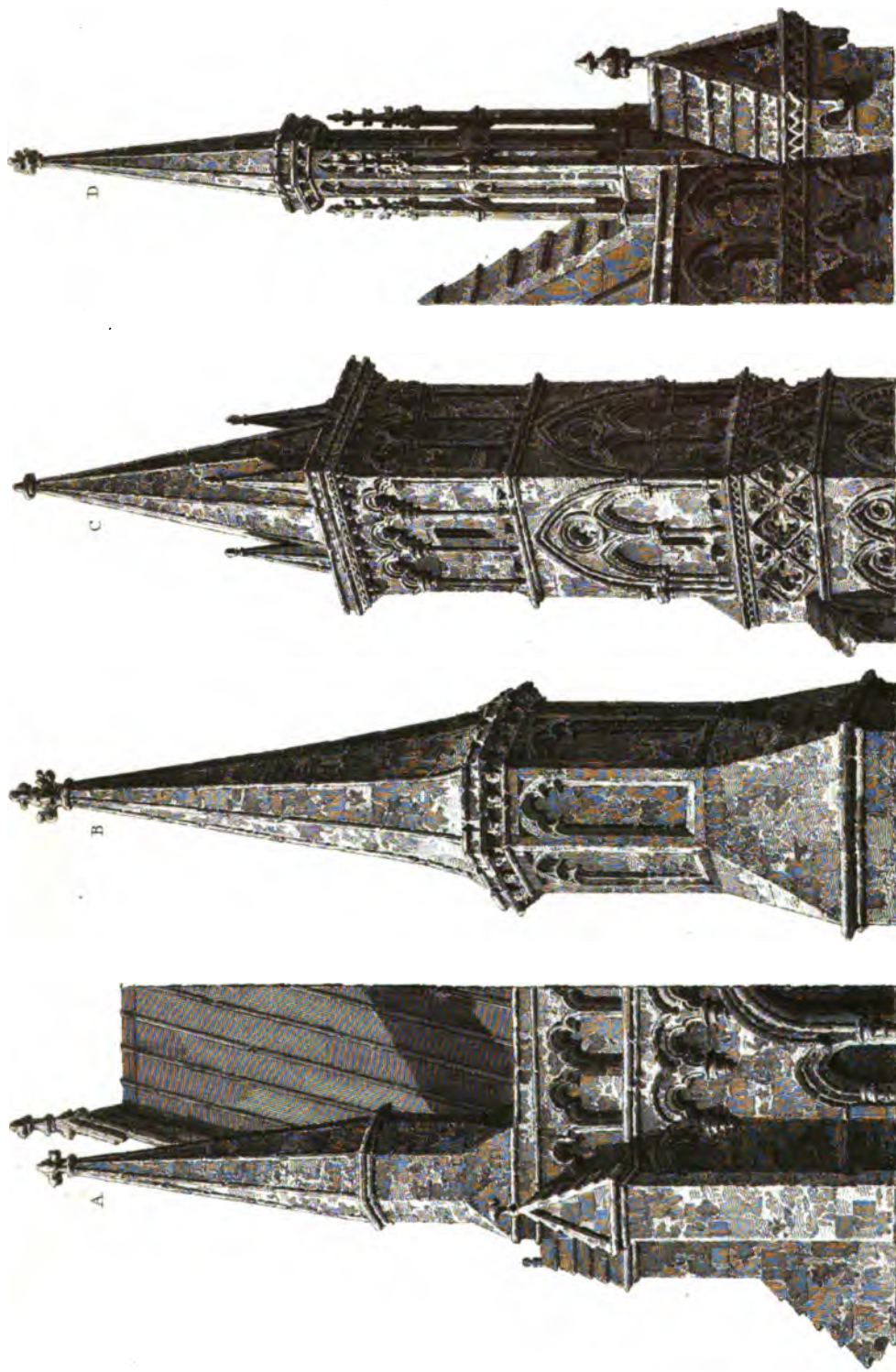
Engraved by J. Le Keux.

SALISBURY CATHEDRAL CHURCH **WEST FRONT**

To the Most Noble THOMAS THYNNE, MARQUIS OF BATH, &c. &c. this Plate is respectfully inscribed by J. Britton.

London. Published Aug. 1. 1814, by Longman & Co. Paternoster Row.

Printed by Hayward

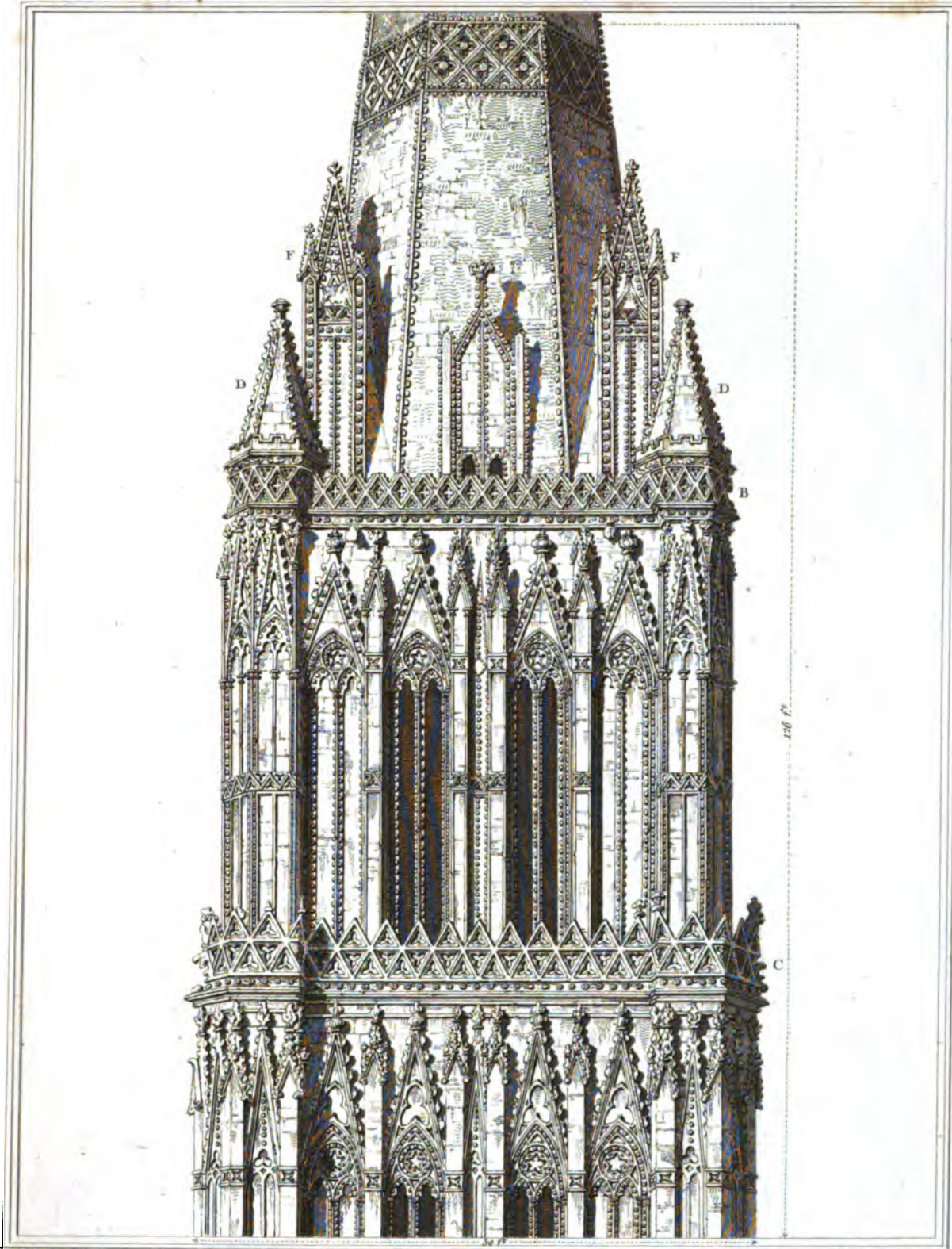


Designed by John De la Beche from a drawing by P. Madisson. The British Museum, & the Library, Cambridge.

STANLEY & CATMOR'S PATENT
PUBLISHED BY
LONGMAN & CO. PATENTERS

London, Published June 22nd, by Longman & Co. Paternoster Row.

Printed by H. M. Wood



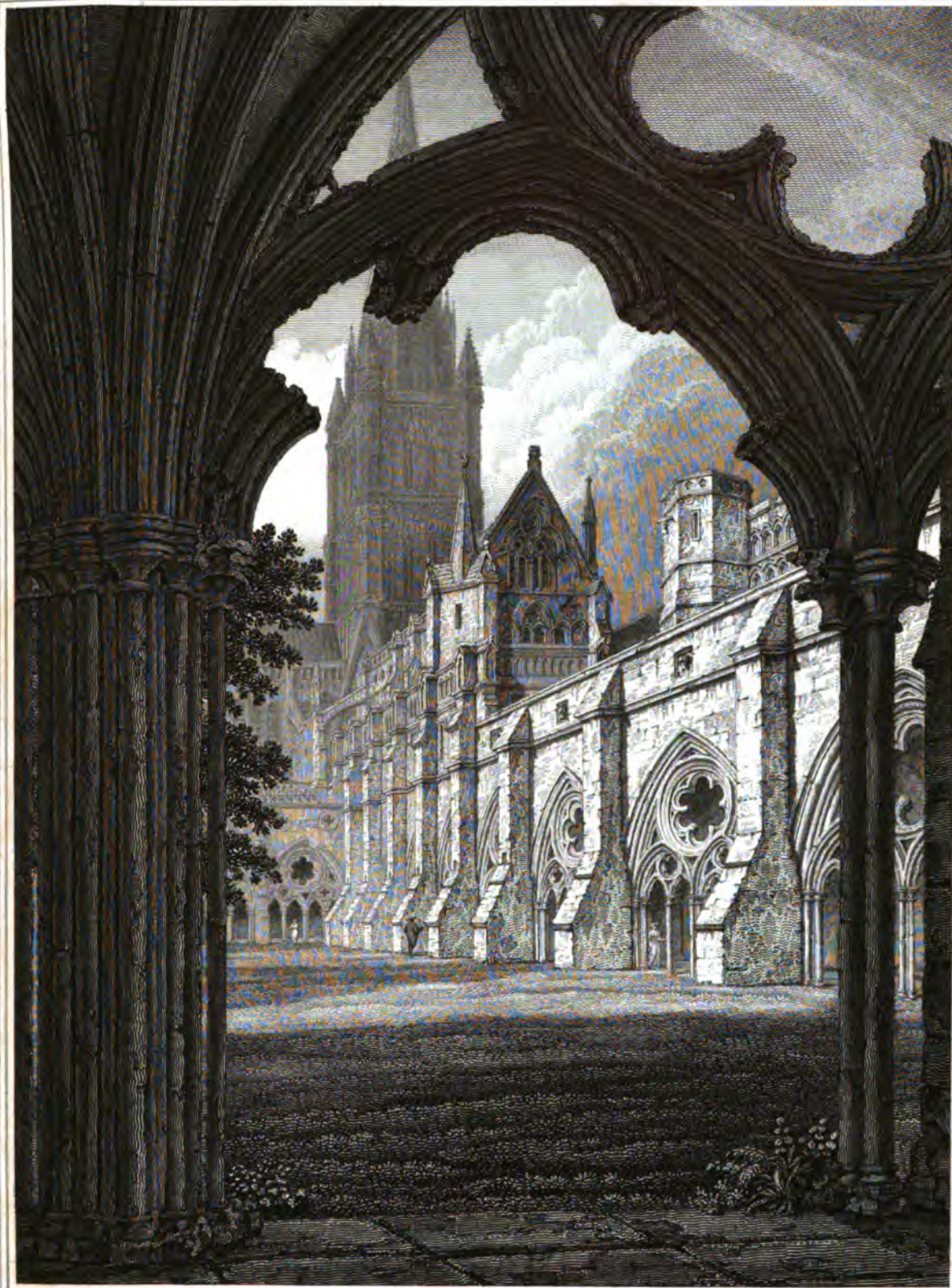
F. Mackenzie del. 1811.

J. Le Roux Sculp.

SALISBURY CATHEDRAL CHURCH.
PARTS OF THE TOWER & SPIRE.

London: Published Aug. 1. 1815 by Longman & Co. Paternoster Row

Printed by Geo. Bellamy.



Drawn by F. Maclean and Engraved by J. Le Keux, for Britton's History &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

(View from the Cloisters)

To ALBERT ALTON, LL.B. F.R.S. of London and Edinburgh, Prebendary of Sarum - Author of 'Essays on Taste' &c. &c. this Plate is inscribed with sentiments of respect & esteem by

London: Published Aug. 1. 1814 by Longman & Co. Paternoster Row.

Printed by Ho ward.



Drawn by F. Mackenzie

for Britton's History of Salisbury Cathedral

Engraved by H.L. Kense

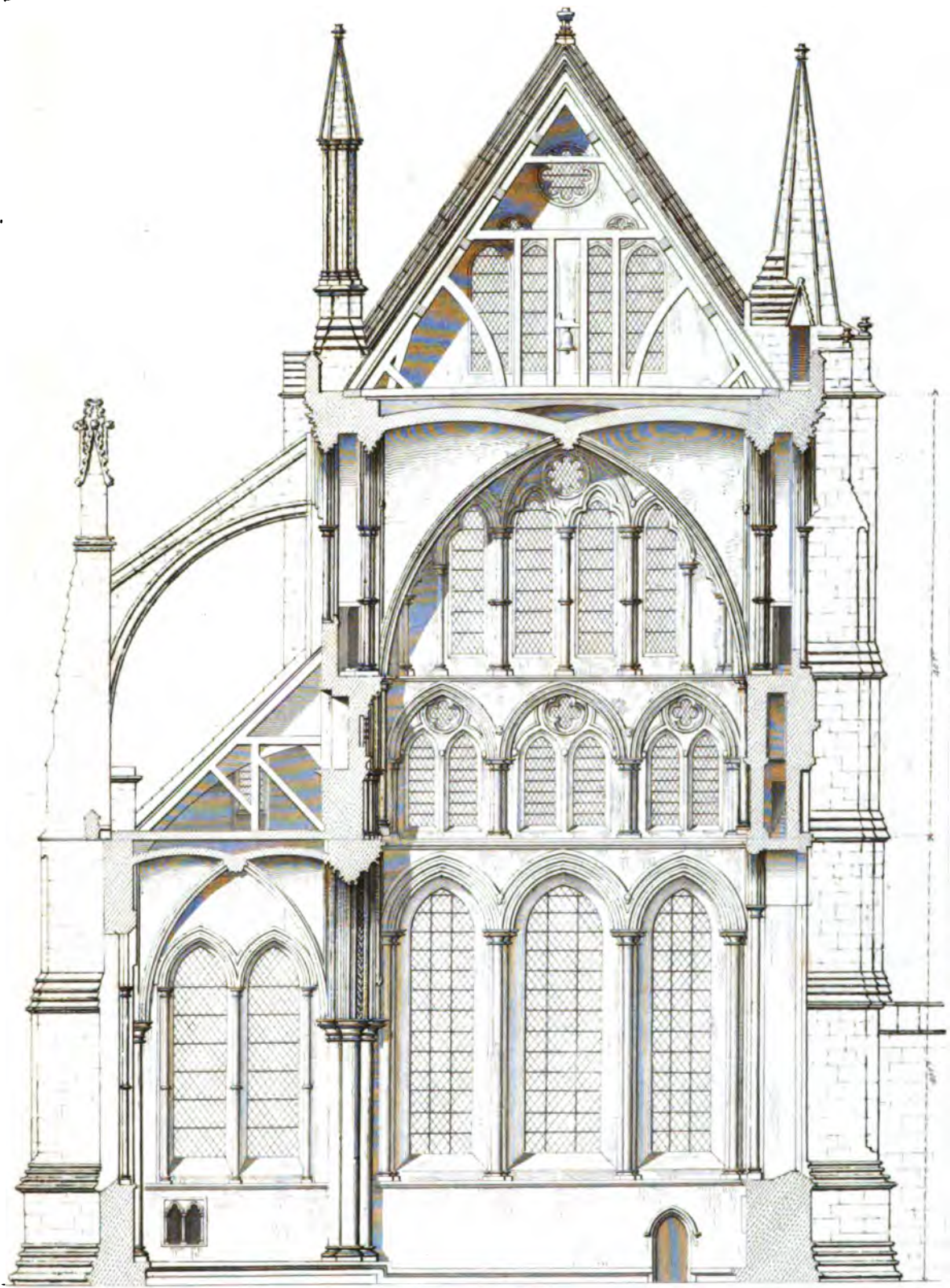
SALISBURY CATHEDRAL CHURCH.

VIEW FROM THE SOUTH TRANSEPT, LOOKING N.W.

To LOUISA, MARCHIONESS OF LANSDOWNE, who has evinced a partiality for, and knowledge of Architectural Antiquities, this Plate is most respectfully inscribed by

London. Published Aug. 1. 1814. by Longman & Co. Paternoster Row.

J. Britton del.



Canterbury Cathedral. Elevation & Section of the end of the South Transept.

London, Published July 2, 1845, by Longman & Co. Printers, 27, Paternoster Row.

Printed by H. K. Newman.



Engraved by W. Smith from a Drawing by J. Mackenzie the Architect of Salisbury Cathedral.

SALISBURY CATHEDRAL. CHURCH.

View of the small Transsept looking South.

TO THE R. REV. WILLIAM BENNET D.D. Lord Bishop of Exeter, an admirer & patron of Antiquarian Publications.

This Plate is most respectfully inscribed by the Author.

London, Published July, 1810 by Longman & Co. in Pall-mall.

Printed by Knapton.



Drawn by F. Mackenzie & Engraved by Henry Le Keux.

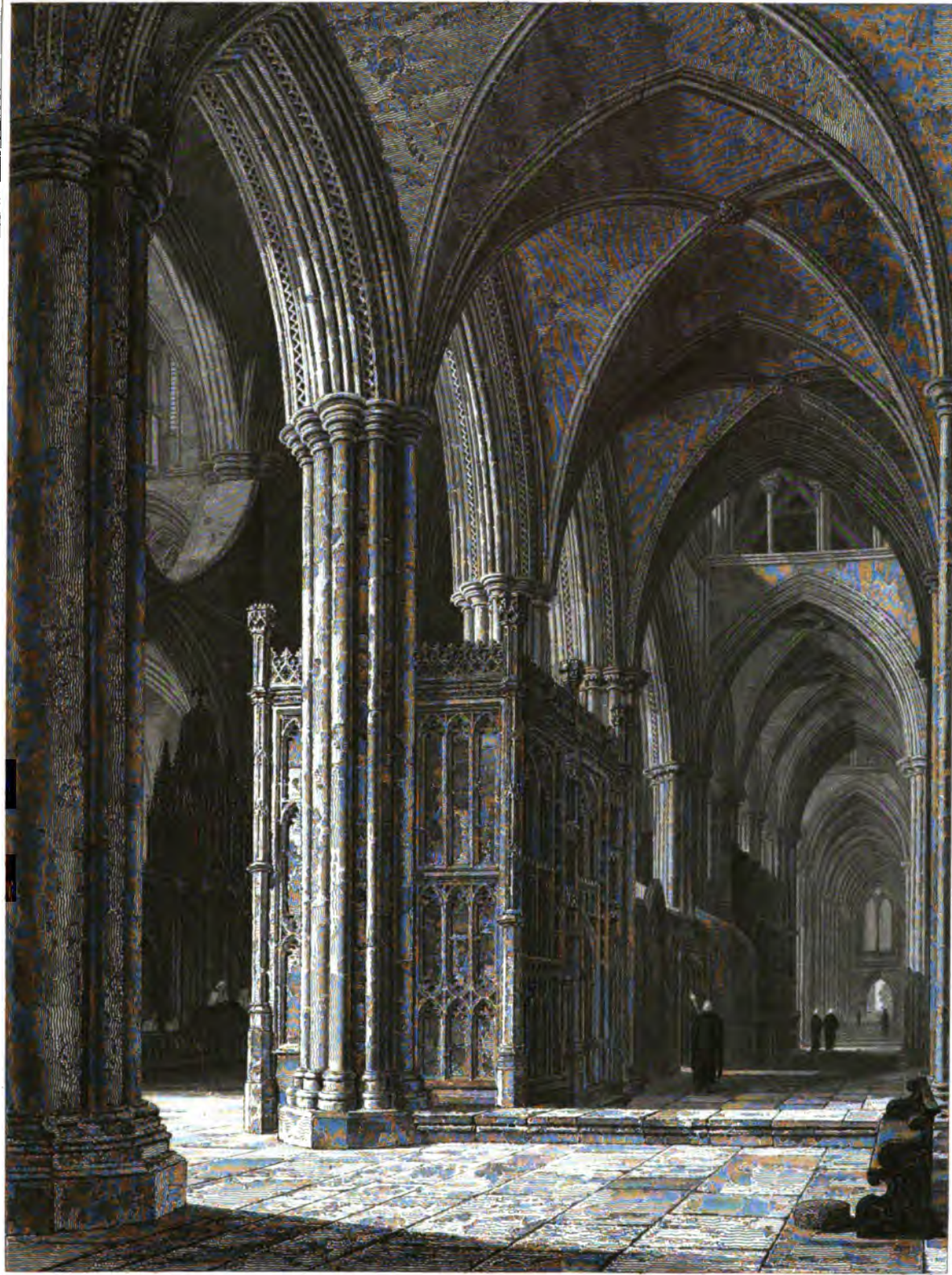
SALISBURY CATHEDRAL CHURCH.

VIEW FROM N. TO S. TRANSEPT.

To the Rev.^d HUGH OWEN, F.S.A. Portionary of Bampton, Oxfordshire, & Prebendary of Salisbury, this Plate is inscribed with sentiments of great esteem by the Author.

London. Published April 1. 1814. by Longman & Co. Paternoster Row.

Printed by Eyre.



Engraved by L. E. Kneass from a Drawing by F. Mackenzie for *Antiquities of Salisbury Cathedral*

SALISBURY CATHEDRAL

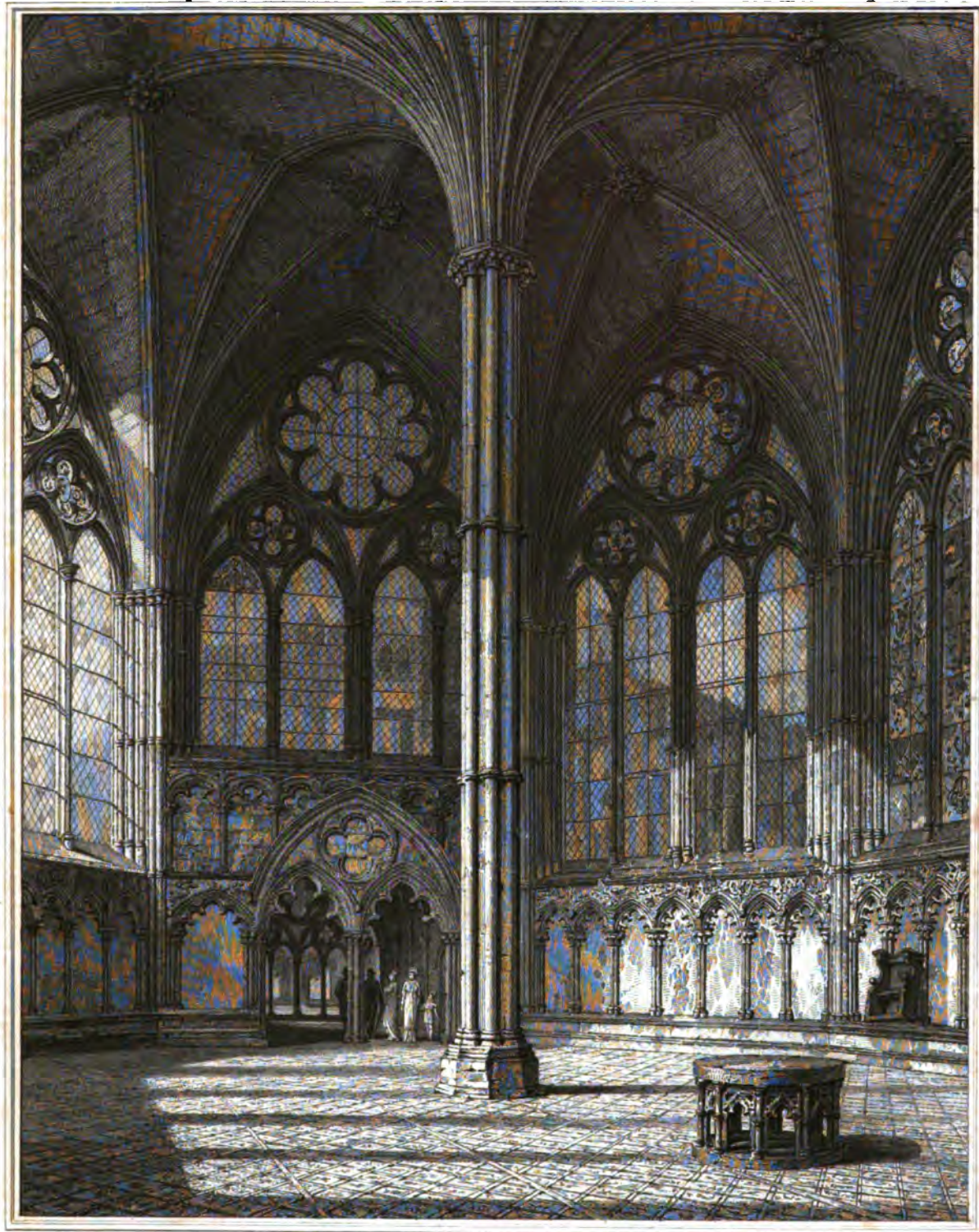
View of the North Aisle looking West

TO THE REV^d W^m DOUGLAS, Chancellor of the Diocese of Salisbury, Canon Residentiary, &c. &c. &c.

This Plate is respectfully inscribed by the Author.

London, Published June 1. 1846 by Longman & Co. Paternoster Row.

Printed by Hayward



Drawn by E. Machonzie & Engraved by J. Le Keux for Britton's History &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

CHAPTER HOUSE:—LOOKING WEST.

To the Rev^d W^m COXE, MA-FR-S-FSA-Archdeacon of Sarum, &c &c—Author of several important Literary Works, this Plate is inscribed by J. Britton.

London. Published May 1, 1814, by Longman & Co. Paternoster Row.

Printed by Hayward



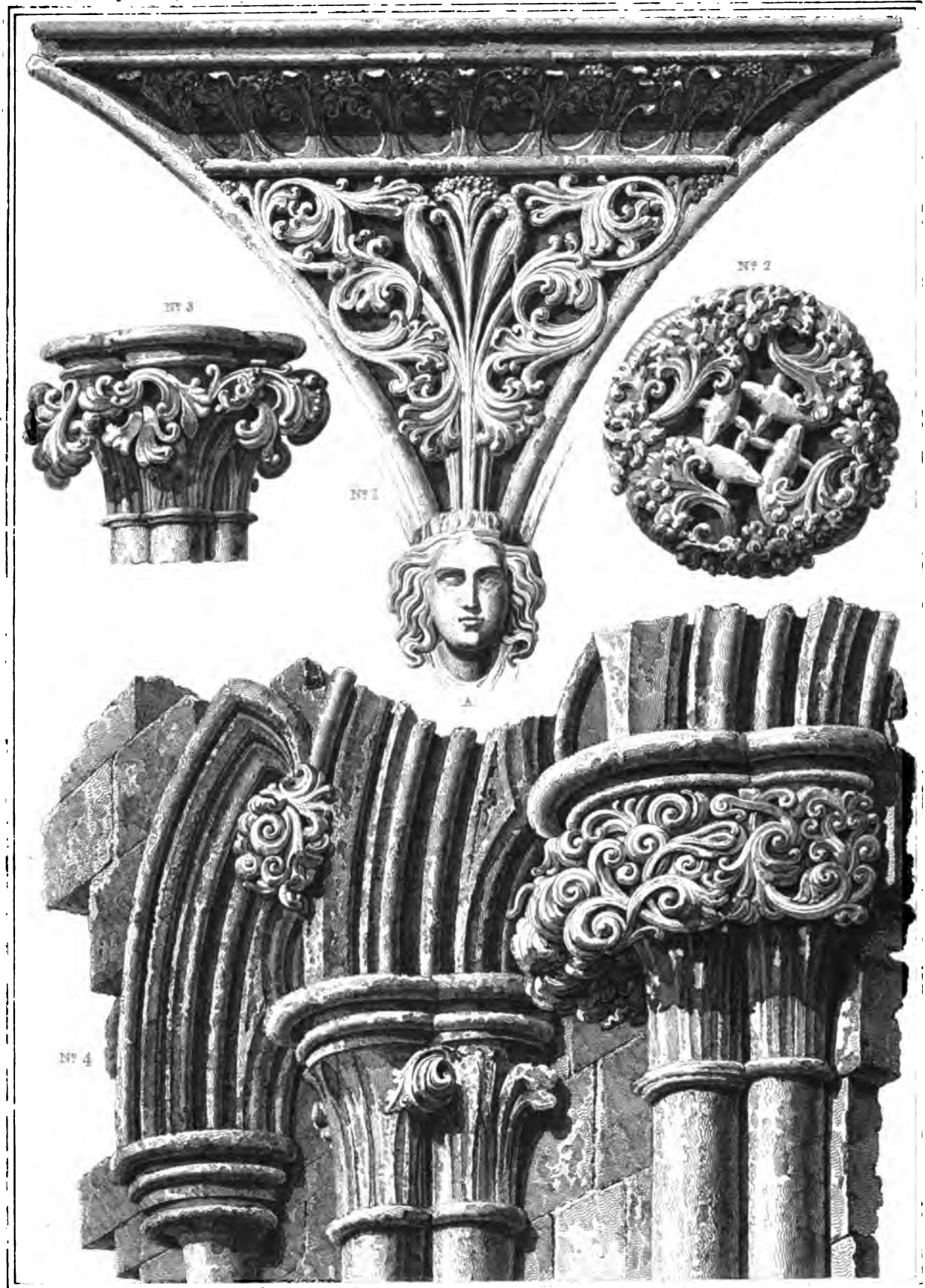
F. Madenat del.

J. Le Roux sc.

SALISBURY CATHEDRAL CHURCH:
PART OF OLD ORGAN SCREEN.

To the Rev.^d EDWARD DUKE, M.A. F.A.S. & L.S. this Plate is inscribed, as a testimony of friendship, by— the Author.

*London: Published Sup. LARS. by Longman & Co. Stationer New
Printed by Hayward*



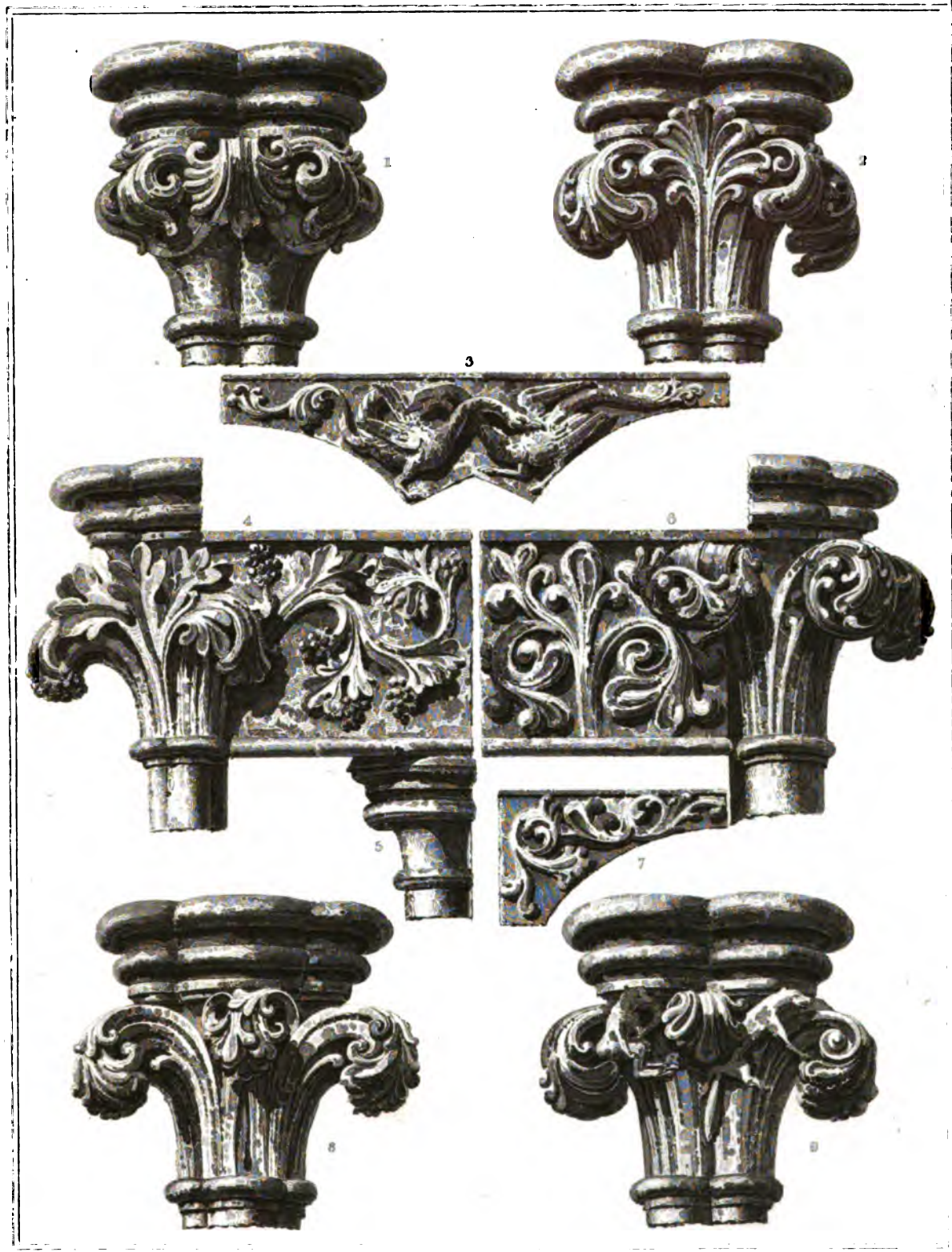
See also F. Macdonald's 'Notes on the Sculptures by T. Master' for the History, &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

BRACKET, CAPITALS, &c.

London: Published March 1, 1854, by Longman & Co. (Printers in Ordinary to Her Majesty).

Printed by W. & A. G. & Co.

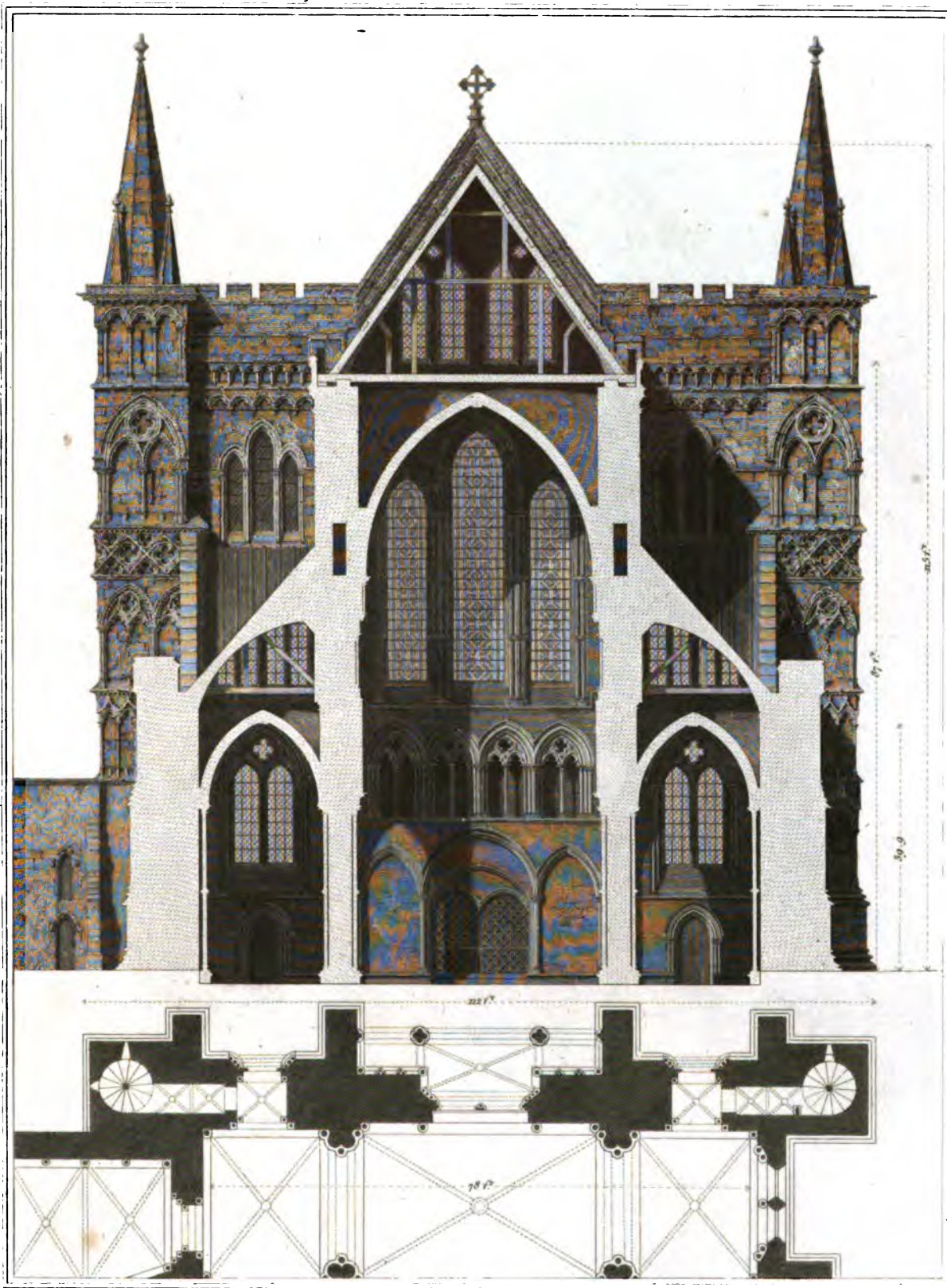


Engraved by J. Le Beau. Drawn by F. Mackenzie from Sketches by E. H. Butler. the Britons History. &c. of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH

CAPITALS &c FROM THE CHAPTER HOUSE

London. Published Nov. 1. 1812. by Longman & Co. Paternoster Row.



Drawn by R. Cattermole & Engraved by H. Le Roux for the British Museum &c. of Salisbury Cathedral.

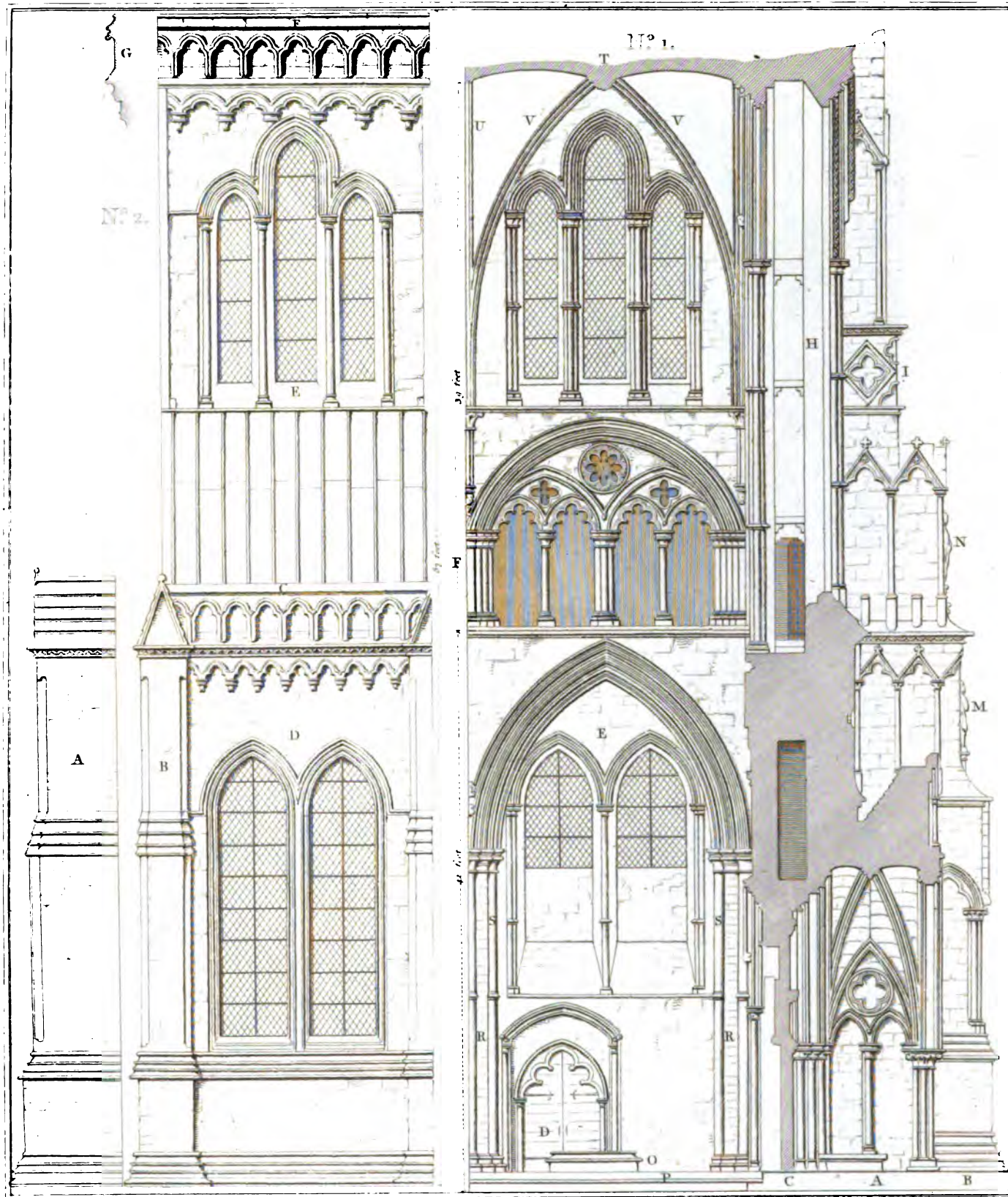
SALISBURY CATHEDRAL CHURCH,

WEST END.

Plan, Elevation & Section.

London, Published Feb'y 1855 by Longman & Co. Paternoster Row.

Printed by G. & B. Barnett.

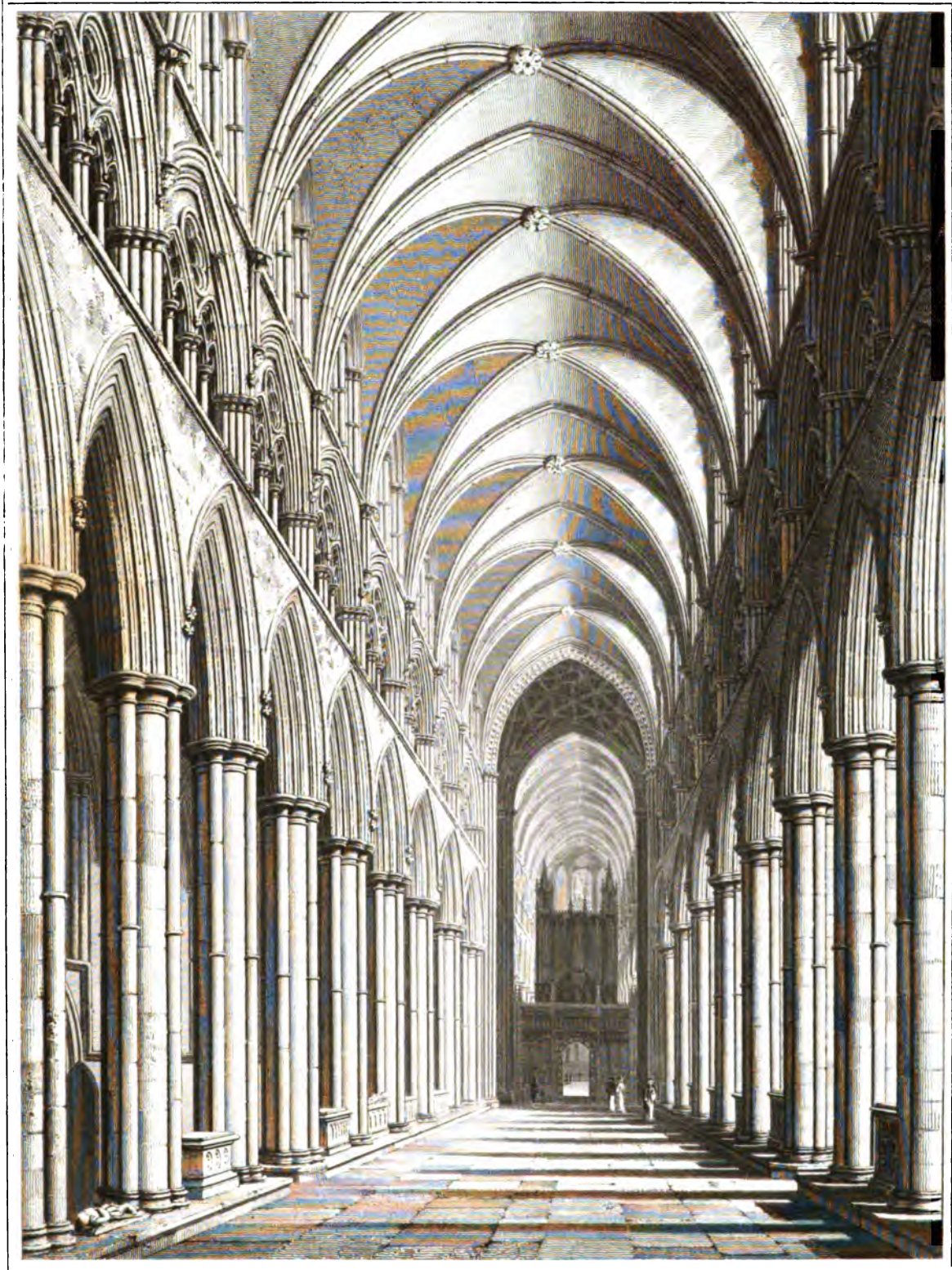


Edited by J. B. H. Thompson, a Drawing by J. B. H. Thompson, Esq., of the Survey of the City of London, published by the Survey of the City of London, 1848.

Elevation & Section of one Compartment of the Nave at the West End.

London, Published May 1848 by Longman, 37, Paternoster Row

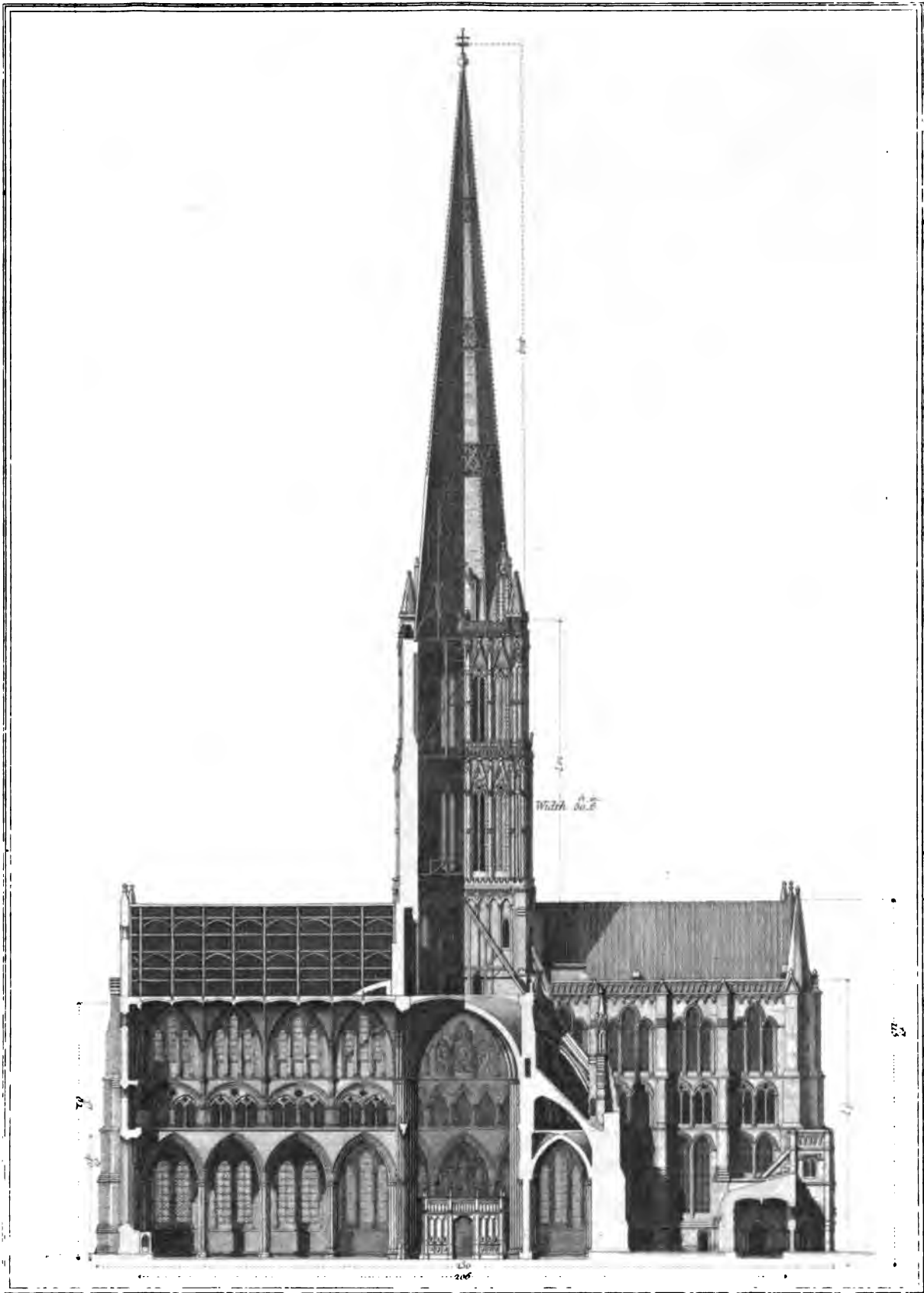
Approved by Line & Revenue



Engraved by J. H. Sturt, from a drawing by J. Mackenzie, for the British Museum, &c. of Salisbury Cathedral.
SALISBURY CATHEDRAL. INTERIOR.

View of the Nave looking East.

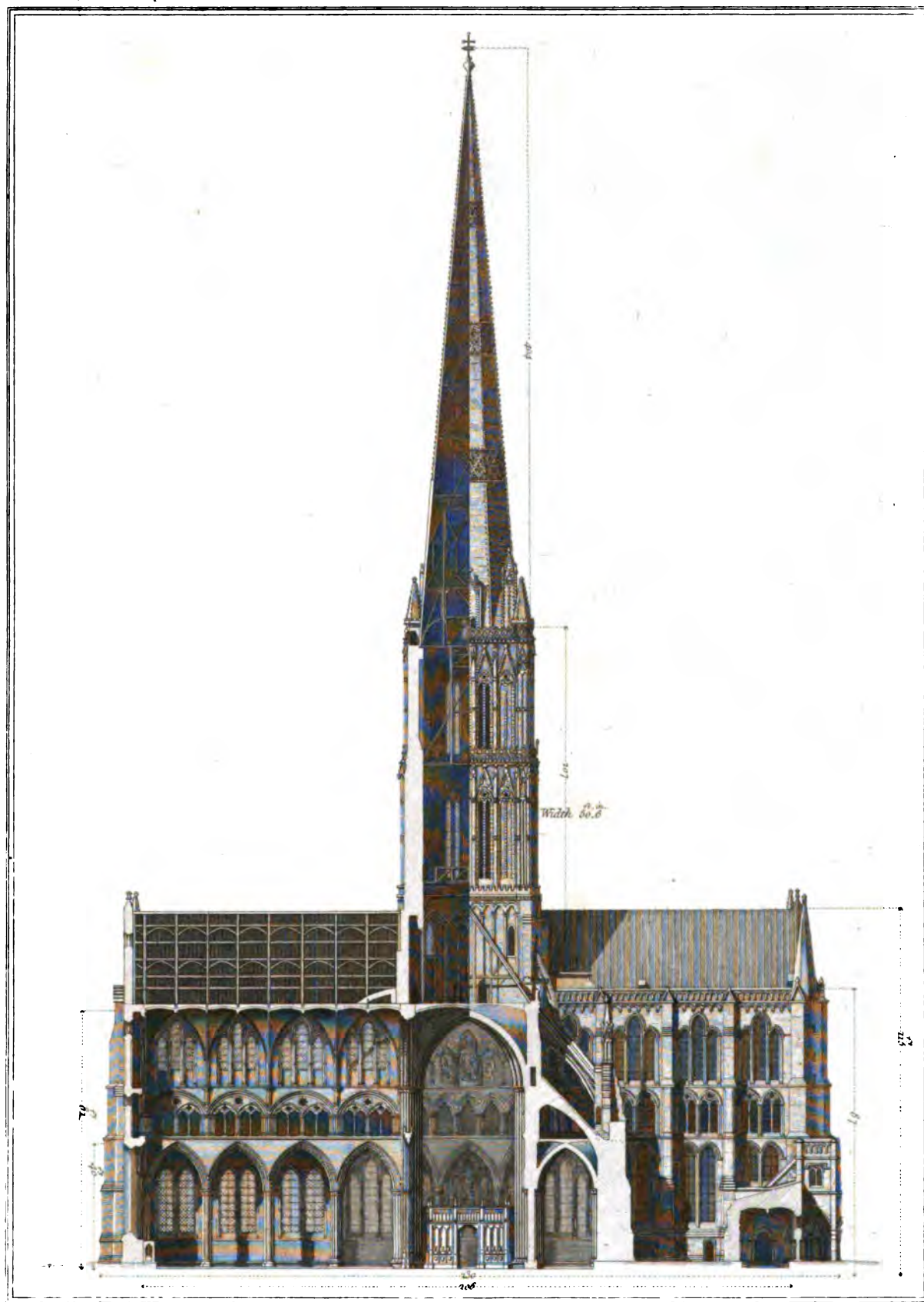
TO THE VERY REV. CHARLES TALBOT, Dean of Salisbury &c. &c. This Plate is inscribed by the Author.
London, Published Aug. 1. 1810 by Longman & Co. Pall-mall Row.



*Drawn by R. Cattermole. Engraved by W. Gladwin. for Britton's History &c. of Salisbury Cathedral.
 J. H. B. & C. 1845.*
 Section & Elevation of the great Transept, Tower & Spire.

London. Published April 1. 1845 by Longman & Co. Paternoster Row.

Printed by Geo. & Barnard.



*Drawn by R. Cattermole. Engraved by G. Colclough, for the History &c. of Salisbury Cathedral.
SALISBURY CATHEDRAL.
Section & Elevation of the great Transept, Tower & Spire.*

London, Published April 1. 1818 by Longman & Co. Paternoster Row.

Printed by Geo. B. Barnett.



Relief by L. de Roux from a Chapel in the Abbey of St. Sulpice, Paris.

See the description of the relief in the text.

See the description of the relief in the text.

London: Published April 1886 by Longman & Co. Paternoster Row.

Printed by Haywood.



*Engraved by J. Wolfe from a drawing by R. Cattermole for Brown's History of the Salisbury Cathedral
SALISBURY CATHEDRAL. THE LADY CHAPEL.*

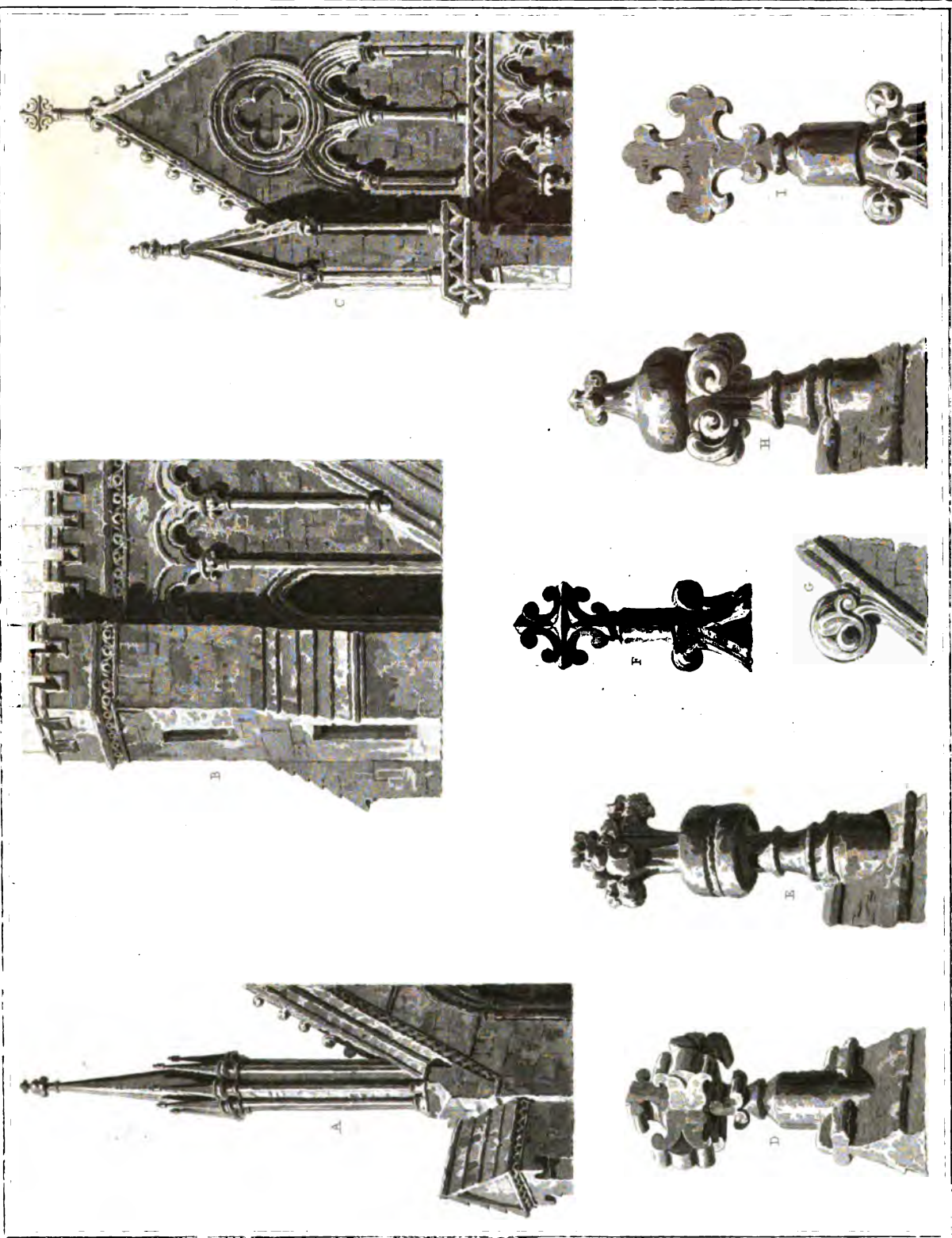
View of the Lady Chapel looking NE

TO THE RIGHT HONORABLE THE EARL OF RADNOR in testimony of many acts of personal kindness

This Plate is respectfully inscribed by the Author.

London, Published Oct. 1833 by Longman & Co. Paternoster Row

Printed by J. G. & Son



Drawn by J. Macdonald. Engraved by J. Macdonald. Printed by J. Macdonald.

GEORGE & CO. LTD. 15, ABchurch Lane, LONDON, E.C. 4.

EXTERIOR DETAILS.

London, Published July 1905 by Longman & Co. Paternoster Row.

Printed by J. Macdonald.



Engraved by H. Nelson from a Drawing by F. Macdonald for the British History Co., of Salisbury Cathedral.

SALISBURY CATHEDRAL CHURCH.

Bishop Bingham's Monument

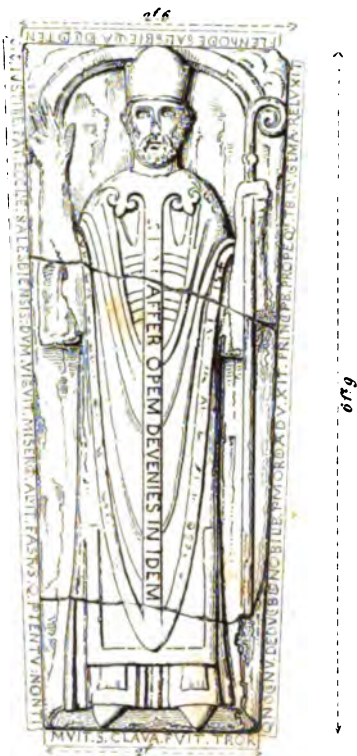
TO F. L. CHANTREY ESQ. SCULPTOR. Whose works are at once honorable to his own professional abilities & to his native country

This Plate is inscribed by his sincere friend the Author

London, Published Aug^r 1. 1813 by Longman & Co. Paternoster Row

Printed by Hayward

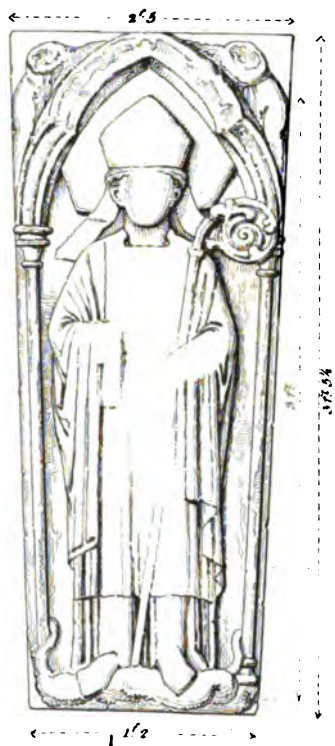
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Nº 2



Nº 3

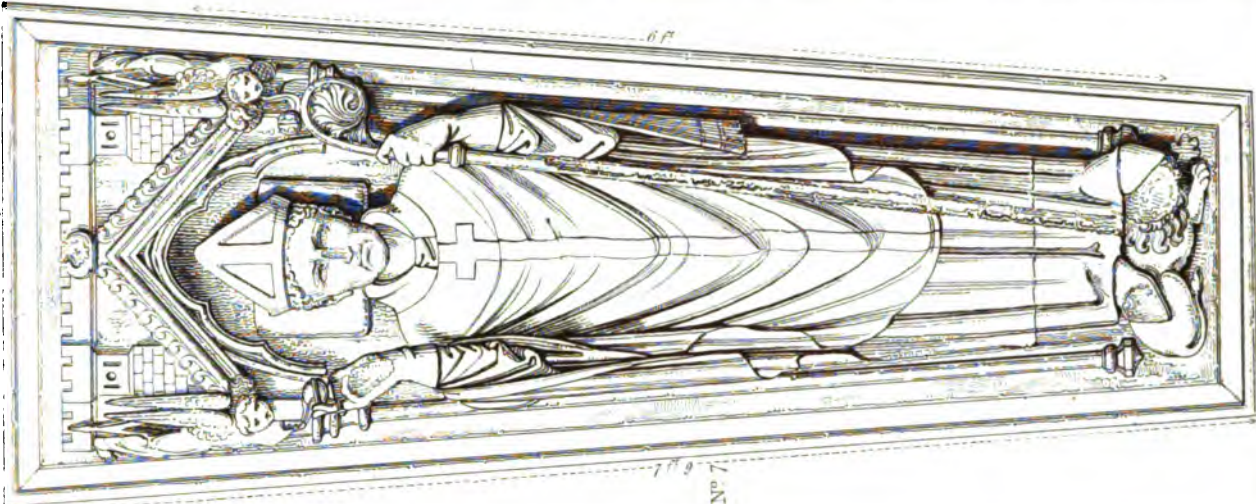
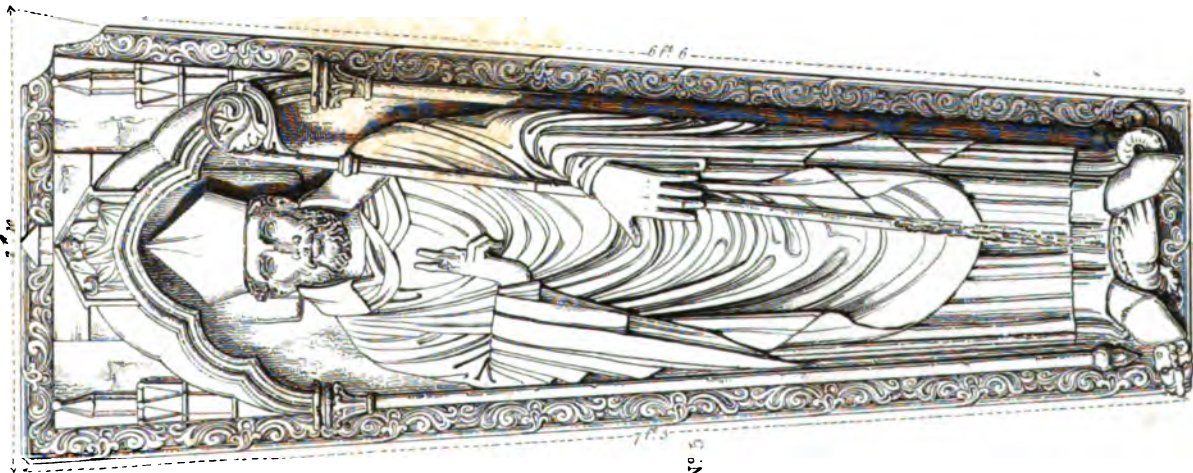


Nº 4



SALISBURY CATHEDRAL CHURCH.
MONUMENTAL EFFIGIES

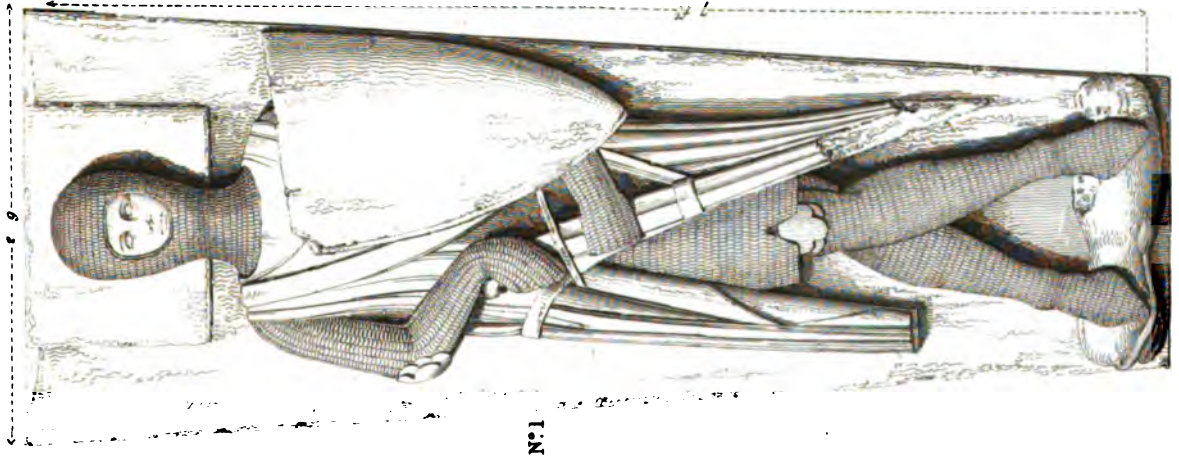
London Published April 1844 by Longman & Co. Paternoster Row



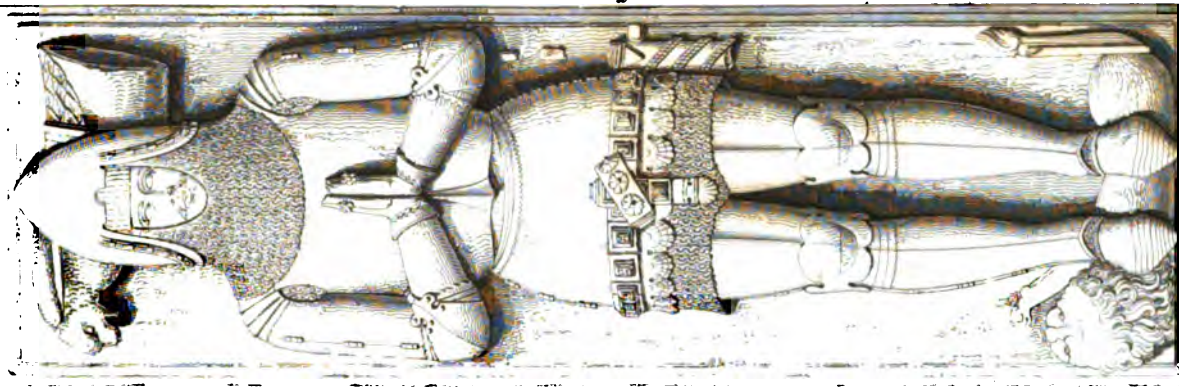
Designed & Executed by T. Blount, the Prince's History, for the Salisbury Cathedral.

SALISBURY CATHEDRAL MONUMENTAL EFFIGIES.

London: Published April 1, 1814, by Longman & Co. Tottenham Row.



N°1



N°3



N°2

Printed by J. & J. Hatchard, 2, Pall Mall, London.

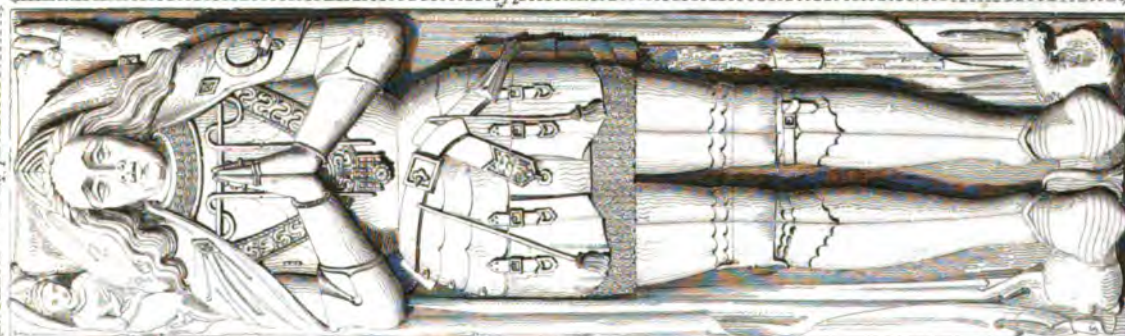
Drawn by Thomas Smith, Esq., for the British Museum, and published by the Author.

SALISBURY CATHEDRAL CHURCH

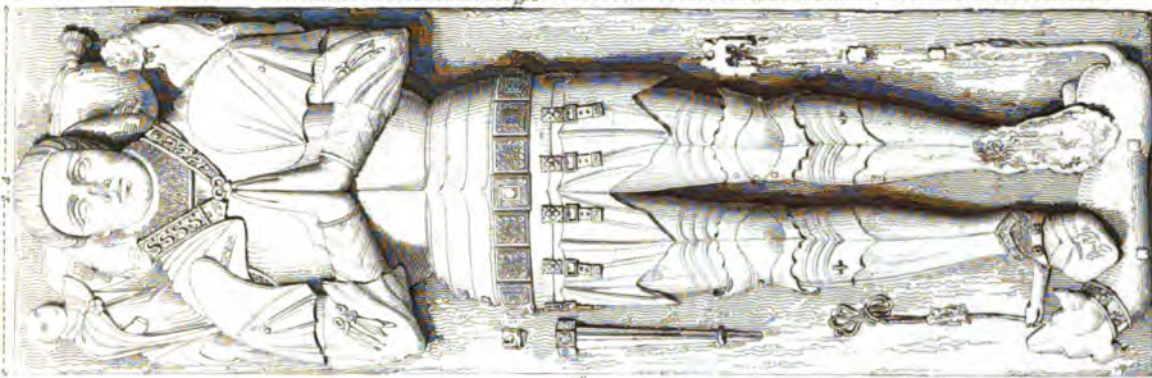
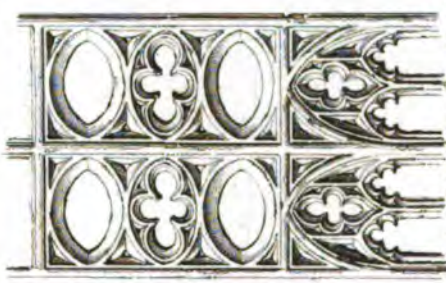
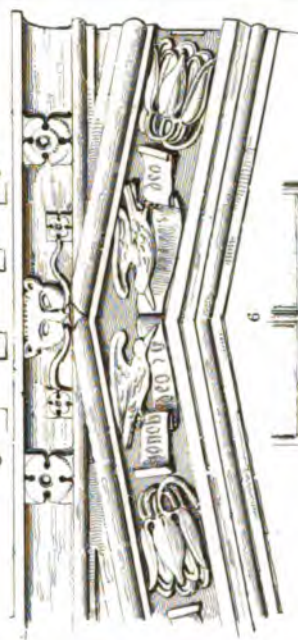
MONUMENTAL EFFIGIES

London, Published Aug. 1. 1814 by Longman & Co. Stationers to Her Majesty.

Printed by G. & J. Hatchard.



N° 5



N° 4

Drawn by Thomas Birchall, by J. L. Kneass, the Honorary Surveyor of Salisbury Cathedral.
 Scale in the margin.

SALISBURY CATHEDRAL CHURCH

MONUMENTAL EFFIGIES

London: Published Aug. 1. 1814, by Longman & Co. Stationer Lane.

Printed by G. & J. Sturges.



Engraved by J. M. Hume from a sketch by J. Hume for Thomas Hume Esq. of Salisbury Cathedral.

Monument for Sir Theophilus Gorges Esq.

London: Published June 1830 by Longman & Co. Paternoster Row.

Printed by H. B. Rowland.

